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CM 153

A *Henry Richardson*
MEMENTO
FOR
English Protestants,

Containing the following Particulars, *viz.*

An Epitome of the Massacre in Piedmont.

An Epitome of the French Massacre.

An Epitome of the Irish Massacre.

A Speech of Pope Sixtus Quintus.

A Collection of the most Remarkable Passages of Queen Maries Reign.

Together with

A PREFACE by way of Answer to that part of the
Compendium, which reflects on the Bishop of Lincoln's
late Book.

Rev. 6. 9, 10, 11.

I saw under the altar the souls of them that were slain for the word of God, &c.
And they cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge
our blood? &c.
And it was said unto them, That they should rest yet for a little season, untill their fellow servants also,
and their brethren, that should be killed as they were, should be fulfilled.

3
10/14
19/48
L O N D O N ,

Printed for Jacob Sampson, next to the wonder Tavern within
Ludgate, 1680.

MEMPHIS FOR English Protestants

Containing the following Proprietary
An Epitome of the Welsh in Briefe
An Epitome of the English Welsh
An Epitome of the Welsh English
A Survey of the Welsh Countries
A Catalogue of the Welsh Books
Of the Welsh Religion

A PRACTICAL Summary of the best of the
Welsh Authors, with a Catalogue of their
Books

1670
A Catalogue of the best of the
Welsh Authors, with a Catalogue of their
Books

1670
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Books

THE PREFACE.

THE Papists have of late given us such fresh Occasions by their horrid and damnable Conspiracies against the Person of our King, our Government, and our Religion; to renounce and detest the Communion of that Church, which does not only allow men, but teaches them to be Murderers and Trayers. And we have yet so great reason to apprehend the dismal Consequences of their secret and hellish Machinations, that I am confident no Discourse which tends to heighten and improve the just Prejudices of Englishmen, against that impious and absurd Religion, will be thought at this time unnecessary by any good Protestant. I shall not therefore make ANY Apology for the Collecting and Printing this Epitome of the three grand Massacres in Piedmont, France, and Ireland, which is intended chiefly for the Instruction of ignorant and unlearned People; for we fear not that Scholars and men of Sense should be made Papists, except such whose Morals are so wretchedly debauch'd, that they are ready at all times to sacrifice their Consciences to their Civil interests; and I hope there are not so many of those desperate Prostitutes as the Papists are apt to imagine, and as the Manners of the Age we live in, may (I confess) give us just cause to apprehend: No, 'tis the ordinary Rank of men, who have not had the Advantage of Learning and a generous Education, to defend themselves against the studied Fallacies and specious Pretences of the Rottenish Agents who commonly become the prey of those Wolves in Sheeps clothing.

To provide therefore for their Security, that they may not fall into the snares that are laid for them, ought to be our chiefest care, since as it's more

more charity to strengthen the hands of the weak, than to add force to the strong; so in this case 'tis more prudent too, in order to the support of the common cause of Protestant Religion, the ignorant being by far the greater number. Nor is this to be done a better way, than by furnishing them with such plain Arguments as they are able to apprehend and manage themselves, to the confusion of the common Enemy. And these can be no other than such as are drawn from matters of fact, they being easiest to be understood, and hardest to be answer'd.

For this reason it was, that this short Narrative of the bloody Butcherings and inhuman Murders heretofore committed upon the persons of Protestants, by Italian, French, and Irish Papists, in cold blood, and by the instigation of their Church, was prepared for the Press at the desire of a worthy Gentleman, (whose Zeal for the Interest of his Country and the Protestant Religion deserves a publick mention, would his Modesty permit it) in order to the being by him bestowed among his Country Neighbours, who some of them perhaps have never heard of, and others may have forgot the story of these holy Popish Cruelties, these Religious Villanies; the design being to let such sort of people see what a horrid thing Popery is, when her ^{*Rev. 17. 14. 15.} ~~Karnish~~ is taken off; what a deform'd and frightful Face this ^{gaudy painted Whore,} ~~gaudy painted Whore,~~ ^{*With whom the Kings of the earth} have committed fornication, this mother of abominations, made drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; I say, what a deform'd and frightful Face she has when her Paint is laid by, and she appears by true Lights in her proper Colours; what monstrous and abominable Actions Papists are capable of, when the Interest of that Idol of theirs (their Church) requires them. By which as well as by their late Plots here in England, 'tis not hard for men of the meanest Capacities to perceive, that their Religion cannot be the Religion of Christ, while it justifies them in the grossest Immoralities, and engages them in the most unchristian practices. That those detestable Doctrines of Deposing and Killing Kings, and extirpating Heretics, which have been so often objected to the Church of Rome by Protestant Divines, are not Speculative Notions and Propositions Problematical, as some ^{of the Popish Writers,} and particularly the Author of that ^{*Compendium} ^{Living Libel,} called ^{pag. 77.} ^{*The Compendium,} would make us believe: but such settled Maxims of their barbarous Ecclesiastical Policy, as too often have been, and again will be put in practice whenever that proud uncharitable Church has a safe occasion to do it; though at other

other theyre boy must be all swindled with the infidels Papists. And hee will espec-
cially be such a pretender as halfe so little as to take what they say to truth,
or so little reading not to be able to disprove them. In the 17th edition ad 1660

I hope no man will understand me better, as if from the bare Actions of
Papists, and nothing else, I argued to the Principles of Papery, and conclu-
ded the one from the other; this were bad Charity, and worse Logick, and
one of their own Confessio[n]s. Topicis in their writings against Protestants:
"We're (to say the least) but can be of it,) to fall directly into the ridiculous
way of reasoning infidely the Compendianist when he pretends to answer
the Bishop of Lincoln's Book, that unanswerable and learned Discourse; a
Discourse of so great use at this time, and which does with such undeniabla
Evidence controver the Religion of Papists to be guilty of all their treasons
and bloudy Design against Kings and protestants, that I cannot but take
this occasion to correct this scoundrel's impertinent, who has made such a
silly Blasphemy, and rais'd such a dust about it, with design to puzzle and
darken those Truths, which the Bishop has there made so plain and clear,
especially since the Bishop himselfe not having him (as indeed he is not)
worthy of his notice, and no body else has (apart of what was expect'd that
part of his impudent Pamphlet, which concerneth this truly Horrible and
Excellent Person, than a vulgar and dunghill of such old Papist gaines and

First then, what a foolish Blasphemy doth he make against the Bishop, ex-
pecting to throw that wicked Principle of Deposing Kings upon Pro-
testants, with this gross Fallacy of Arguing from mens Practices to the
Principles of their Religion? Is not his Lordships maintayning, ^{Compedit.} pag. 772.
(when really believ'd) are destructive to all Kings, espe-
cially to Catholick ones: since we see that the lawfull Monarchs of
England, Scotland, Swedeland, Denmark, the United Provinces,
Transylvania, Geneva, &c. have been actually depos'd by their Pro-
testant Subjects. This (&c.) here I guess to be a Lie of the lowest price
in their Book of Rules for Sin, 'tis so pitiful and unanswerable a Trick.
He puts it down as if there were a vast and tickson number of Countries
behind, which in kindness to his Reader he forbears to mention, where
Princes have been depos'd by Protestants; when he know in his Conscience
he could scarce have named one more, if it had been again the Papists
if he could, I doubt not but we should have had it as full length as well; but in
those Countries he has name'd, Princes (it seemes) have been actually de-
pos'd by their Protestant Subjects. And what then? Deceit is there-
fore

fore follow, that the Protestant Religion establish'd the Doctrine of Depositing Kings. Or may it not indeed reach the quite contrary for all that? Did this wretched Triester never hear of men who have acted contrary to the Principles of their Religion, & where has he liv'd? *Vnde Corvus* such were not doubt, among the most Scrophulick Saints of his Dr. Stillingfleet's Church, & indeed the former Photomast of the Sect of Phanectines of the Abbot Joachim, who according to their new *Evangel* Church of Rome, *Nullum Secretum*, have been in a state of perfection ever since the year 1560. I wonder when his hand was in,

and while he was industriously stuffing out his thin Discourse with big and sounding words, he did not bring all the Protestant Criminals, and other ill men, who have bore any way famours since the Reformation, upon the stage, and then charge the Protestant Religion with Felony, and Murder, and Treason, and Adultery, and Perjury, and what not? The Consequence had been altogether as good, and the Triumph as just. We do not reason at this loose and absurd rate, when we accuse the Church of Rome of Principles which justify the Depositing and Murdering of Princes, and the Massa-
dring of millions of innocent people, when with a ridiculous affectation she terms Heretics. But we first prove her (as my Lord Bishop of Lincoln has unanswerably done) to have such Principles; and this not only from the Books of her most eminent Writers, (upon whose Testimony we always lay the least weight) allow'd and commanded by her self, but from that Law which is the Rule of Justice in her Ecclesiastical Courts, from the Authentick Books and Decretals of her Popes. And lastly, (which is the greatest Evidence that is possible in the case) from the Canons of her General Councils. Then we are matters of fact conformable to them, to shew that they are not things of bare speculation and dispute among Casuists and Schoolmen, but such necessary Rules for the support of her Hierarchy, as have been frequently put in practice, to the great scandal of the Christian Profession.

To come to particulars. We should not lay to her Charge the Murders of Henry III. and Henry IV. of France, because they were committed by Members of her Communion, if, besides the publick Applause of the one by the then Pope, in a speeche to the College of Cardinals, we had not first convicted her of holding such Principles as justify both. We should not accuse her of the several Conspiracies of Papists here in England against the Lives of Queen Elizabeth, King James, King Charles I. and His present Majestie, if, besides the proving upon her the before mentioned

Prin-

The Reface.

Principles, she had not officially and formally (as far as is legal in her power) Excommunicated and Deposed them all, and withheld their Subjects from their Oaths of Allegiance. We should not accuse her of the Massacres of Paris and Piedmont, because her Sons were then the Brethren in iniquity, the Sons of Violence, that acted unprovok'd those dismal Sluggers, if, as an additional proof of her holding the foremention'd Principles, she had not (a) commended the one, giving thanks to God for it; and (b) commanded the other, 1-53-9-837.

Lastly, we should not place either account the late Rebellion of Ireland, and all those murders which were the Consequences of it, because the Rebels were Papists, if, besides that the (c) Pope's Nuncio was known to be the chief Guide, and Romish Priests the chief Contrivers and Fomenters of that desperate and bloody Revolt, it were not most monstrous, that she has always ready an Army of execrable Principles, suited to such occasions, to satisfy the Conscience and encourage the Madness of her Jewish Zelots.

This I am confident all impartial men will judge fair Dealing and just Discourse, and far different from the Method of the Compendionist, the Reader may see we ground not our Charge of Papery upon the bare Actions of Papists, but having found this degenerate Church teaching the most disloyal and inhuman Doctrines, and them observing her Followers in several famous Instances, to be guilty of Facts which directly enforce to them: We think we have reason to conclude the one to be the cause of the other, and that many Papists had not been so bad men, if their very Religion had not decaus'd them. May we not justly turn the Compendionist's own words of foolish Triumph upon himself and his ^{the} ~~old~~ ^{new} Party? * What Party is there between us and our ^{the} ~~old~~ ^{new} Compendionist ^{pag. 77.} Adversaries, either in our Actions or Books of this nature? Though the Actions of many Protestants have been too bad to be justified, yet did they never go to the Church for Sanctuary. Though Protestants have been Depisers and Murderers of Princes, (there are Rogues of all Persuasions;) yet had they never any Encouragement from their Religion so to do? nor did any of them ever so much as pretend it, except such Bedlam Phanticks as Fifth Monarchy Men, a Vener, and John of Leyden; and these are (properly speaking) as far from being right Protestants, as Papists are from being right Christians. But can be shew us where the Protestant Religion allows the Deposing or Murdering of Princes, or gives the

The Preface.

the last iteration of such a Power in the Church, & then the Reformation, where every thought & belief is after, viz. in the Confession of our Faith or in the Articles of our Communion. Or lastly, with the Socinians or in the writings of any considerable Protestant Divines, though their private Opinions unbelieved and unauthorized by the Church, of which they are Members, cannot properly be a Charge against the Protestant Religion but (because we will give him more than he imagined) not in this Confession
sic 1. say, can he show it in either of these, which he doth not? * Compend. affirm. That the supreme Leaders of the said ^{time} ^{reform} of the Reformation, Luther, Calvin, Zwinglius, Beza, &c. have in express. terms held, that Princes might be deposed upon the account of Religion. But he has no record of their doings directly where this scandalous Error, which before upon them might be found, but leaves it to him after it is not large among the voluminous writings of these Authors, & therefore I think my self oblig'd to take any more notice of this shadow of his, than if he had never named it, when does he expect to be believ'd upon his bare word?

He has evill'd me by saying he was not us'd to make such a point, & I will Distr. by this time to make him more believe than to trust himself. But we will not use all the advantage that we have against so bad a cause, and so weak an adversary. Let me suppose then for once that Luther, Calvyn, and as many more as he has evill'd to take in his book, think, That Princes may be depos'd upon the Account of Religion. And then, when Logick can he strike this pertinent to the present Discourse? Doth he think it the same thing to believ'd & to do? That Princes may be depos'd upon the Account of Religion, and to do. That the Church has a Right to depos'e them upon that account? And doth he think they may be depos'd by an Authority Ecclesiastical & Ecclesiastical Consistory without Confession. Does he or good earnest think there is no Proficiency equivalent, or at least equivalent unto the point in controversy between him and the Bishop of Lincoln, and that they equally disface the profest'd Religion of him who affirms them? He cannot, sure be so void of the ordinary reason of a Man, though he have swallow'd down newer so many Roman Catholic Doctrines, as to suppose there is palpable difference between them. To me but that the former of these Positions is a very bad Principle, dangerous to Princes, and destructive to the Peace and Settlement of a Nation, though not so much as the latter, because it wants the Enforcement of Conscience and

and Religion to fix it in the Mind, and thrust it out upon occasion into Actions with that violence, which usually accompanies a pretended Zeal for the Honour of God. But how bad sever it may be, still 'tis a Civil, not a Religious Principle, and though it may be Sedition in the highest degree, it can never be Heresy; a mans Life and Estate (who maintains it) is answerable for it, not his Religion. To make this a little clearer I say, 'Tis one thing to hold, that Princes may be depos'd by the State, though upon the account of Religion, (i.e. for being of a Religion different from the established) grounding this Opinion upon the Laws and Customs of some particular Civil Constitutions, or upon the ends of Government in general; and quite another thing to hold, that they may be depos'd by the Church, grounding this Opinion upon the Laws of Religion, and a Power suppos'd to be delegated to her by Christ. This last is the Principle we charge, and the Bishop of Lincoln has prov'd upon the Church of Rome, which makes her Religion it self dangerous to Princes. On the other side, though Luther, Calvin, or any other Protestant Divines should hold the first, though it be a false and a bad, yet (as I said before) 'tis a Civil Principle, and their holding it could no more reflect on the Protestant Religion, than an Error they might be guilty of in History or Mathematicks. The Protestant Religion therefore remains clear from any suspicion of allowing the Doctrine of Depositing Princes, (the point I undertook to make good) though it should be granted the Compendionist, that Luther and Calvin, &c. have had ill Principles in relation to Civil Governments. If he could prove indeed that Luther and Calvin, or any other Protestant Divines, have held The Lawfulness of Depositing Princes, as a Principle of their Religion, and plac'd the power of doing it in the Church, he would say something that were to the purpose, and parallel to what we accuse the Church of Rome of, but in the Method he has taken, he does but beat the Air, and fight with Shadows.

I shall explain this Distinction a little further by some famous Examples, in order to meet with the other Cavils of this idle Wrangler, and make the Inconsequence of his Arguings (if it be possible) yet more apparent. He may remember then, that here in England Edward II. and Richard II. were actually depos'd in times of Popery, and by Papists; yet did our Writers never charge the Church of Rome, (though she held then the same Doctrines, and had the same pride to trample on Princes that now she has) with those two disloyal and unjust Usurpations upon the Sovereignty of the Kings of England. And for what imaginable rea-

The Preface.

say but this only, viz. because they were born Acts of the Civil Power, and carried on by men who grounded what they did upon Principles (though probably false and mistaken) drawn from the Constitution of the English Government, and the Rights of the two Houses of Parliament; and the Church of Rome, contrary to her Custom upon such occasions, was only a bare spectator, neither her Authority nor her Principles being made use of to further or justify those Proceedings. I would now ask this Collector of Pamphletos, this zealous Compendionist, whether he thinks this a good reason to clear the Church of Rome from being concern'd in the deposing these two unfortunate Princes. If he says 'tis, as no doubt he will, with what face can he pretend to charge the Church of England, (as he would be understood to do pag. 74. line. 28.) with the Endeavours that were used to keep Queen Mary from the Crown, the Death of the Queen of Scots, and the Bill of the late House of Commons against the Duke of York's Succession since the cases are directly parallel; I mean parallel in all that concerns the present question. Were they not every one of them Acts of the Civil Power, and carried on by men who grounded what they did on Civil, not Religious Principles? Was not the setting up of the Lady Jane Grey, and the raising an Army to oppose Queen Mary, an Act of the Privy Council in pursuance of King Edward's Will, and a Law made in the Reign of Henry VIII. for the Illegitimacy of this Prince, as the Lords of the Council themselves declare in their Answer to her Letter written from Framlingham Castle? Was not the Death of the Queen of Scots most notoriously an Act of the State, justified by the Laws of the Land? Was she not indicted for Treason, and known to pretend a better Title to the Crown than Queen Elizabeth? Lastly, was not the Bill against the Duke of York promoted on a supposed Civil Power in the King and the two Houses to alter the course of the Succession when they think fit? Have not all the Pamphlets that have been written in vindication of that Bill argued the Lawfulness of it from the Constitution of the Civil Government, and wholly disclaim'd the interesting of Religion at all in the business, as to the justifying of it in the least degree, endea-vouring with great pains to prove, that true Religion does not meddle with the Civil Rights of Princes, but leaves them to be determin'd by the Laws and Customs of particular Countries? By what strange consequence then can he entitle the Church of England, or the Protestant Religion, to things that are so perfectly of a Civil nature, unless he will make them answerable for all the Actions of Protestants of what kind soever, and resolve

The Preface.

to instances of that childish Sophism I first took leave of, & to the chief ground of all his extravagant railing against the Bishop's book, viz. The concluding the Principles of a Religion from the practices of her Professors? which is the very Dregs of folly, the last & leastning of all pertinence.

'Tis true, the protestant Religion (i.e. the care of preserving it) was, no doubt, the great Motive of doing what was done, in every one of these three Cases; but that is not here to the purpose; for 'tis not the Reason for which, but the Authority by which, a Prince is depos'd, and the kind of Principle (i.e. whether Civil, or Religious) 'tis justified upon, that must condemn, or acquit a Church of the Guile of it; though this mere needless war all along to insinuate the contrary; by such a fallacious way of representing the Position charg'd on the Church of Rome, as makes that seem to be the chief point in the Controversie between her and the Bishop of Lincoln, which is in truth no part of it, viz. the Motive or end of deposing Princes. But 'tis not the Business of this little Pamphlet to state things fairly, and reason clearly, but to unde the Reader, and puzzle the Question, a close way of doing which will not find either with his Cause, or his Understanding, a good proof of which he gives in the last page, at the very first in these words, "Upon the other-side" See the Compend, page 76. (says he) the Bishop means that there have been Popish Doctors of the opinion, that Princes might be Depos'd upon the account of Religion; what Advantage, I would fain know, can that be to his Lordship, or his Treatise, since not only all the prime Leaders of the Reformation, &c. as it is to be imagin'd now, that a man should get so far out of his way, unless he purpos'd to giv a burlesque, or write things so grossly impertinent to the matter he was treating of, unless he studid to confound it, and render it as little intelligible as was possible? Never did any man take more true pains to understand it. Difficult as difficult in it self, than he has done to misunderstand the Bishop's speech which was plain and easie, or at least to make his Reader do so; for he cannot be so dull himself in this point as he would seem. 'Tis not possible that he, or any man who has read the Bishop's Book, should think it was the Bishop's meaning only to charge the Popish Doctors with holding, indifferently, that Princes might be Depos'd upon the account of Religion, when 'tis so palpably evident in a hundred places of his Book, that he only brings their Opinions as a collateral proof of his Charge of their Church and Religion, and that with a quite different Tenor, as I have already shew'd. And

The Preface.

as 'tis the Roman Church, and not the Doctors only, or chiefly, which the Bishop charges with holding, that Princes may be Depos'd by her Authority, nor with holding indefinitely that they may be Depos'd upon the account of Religion: so 'tis the present Popish Canon-Law, the Bulls, the Decretals of Popes, and the Canons of General Councils, which are the Testimonies he relies upon for the making good of his Charge, and not the private Opinions of Popish Doctors, though being cited out of Books licens'd and approvd by that Church, they are of considerable weight in the Argument. Now what says the Compendionist to these strong and most convincing Proofs? Why in fine (as Mr. Bayes says upon another occasion) he woast tell us. He has not one word, not one syllable of Answer to them, but passes them over with as deep a silence, and as good a grace, as if they were, like most of his way, not at all to the purpose. This discreet and necessary Resolution being taken, he bends all his little wit, and with a great deal of chearfulness, goes about to invalidate what the Bishop urges from the writings of the Popish Doctors, which yet the poor impotent Scribler is by no means able to do: as I have made appear in my Answer to his Charge of Luther and Calvin. The attempt however was just as wise, and as likely to satisfy reasonable men, as if a General, who had a great and well disciplin'd Army to fight with, should neglect the Main Body, and with his whole Strength fit upon the Farlorn Hope.
For his Objections of the Protestant Rebellion in Hungary, the late Rising in Scotland, the Murther of the Archibishop of S. Andrews, and that Home-Blow of his, the Gazer Advertisement of The Crysals of Twenty-nine Protestant Regicides, they are of the same nature, and grounded on the same pitiful Falacy with those I have already answer'd; and when he can shew us any Principle of the Protestant Religion that justifies Rebellion or Murther, especially that of Princes, or does but in the remotest degree encourage men to commit these detestable Crimes, I shall again consider them: In the mean time, let him not waste his Paper, and tire his Reader with the repetition of such fulsom Sophistry.

But perhaps it may not be amiss to give a more particular Answer to his Home-Blow, because he has such an opinion of its force, and does so triumph with the conceit of his Victory, I shall endeavour therefore to take him down in the height of his Rapture, and shew his ignorant malice. The Reader will remember the Point he should prove, is, That Protestant Principles are destructive to Kings; for those are the very words

words of the Introduction to his terrible Argument of Instances of Fact: Now did the Twenty nine Protestant Regicides ever pretend to justify their abominable Villany by any Principle of their Religion? Nay, did they not pretend the quite contrary, and ground it wholly upon a Civil Authority? Did they not argue the lawfulness and justice of it from a Power they fancied in the People, to call the King to an Account for his Actions: Though in this they were as absurd Logicians as the Compendionist has all along shew'd himself, and reason'd not only against the very first Principle of Civil Policy; but point blank contrary to the most fundamental Maxims of the Law of England, which says, That the King can do no wrong; and therefore makes his Ministers questionable for the Misdemeanors in Government, because he himself is in his own Person, inviolable and sacred: but this concerns not the present Business. These men I say, (as bad as they were) had not the Impudence to interest the Protestant Religion, or any Protestant Church whatever, in the guilt of their impious Treason, by pretending to derive any Warrant or Encouragement for it from them; or if they had, it would have signified nothing to the Compendionist's purpose, since there is no King-deposing, or King-killing Principle to be found in any Protestant Confessions of Faith, or Articles of Communion, (which are the only proper Evidences to convince a Protestant Church of any Principle or Doctrine that is laid to her charge) and so it would have amounted to no more than their particular mistaking or perverting the Principles of their Religion, as grossly and as wilfully as they did the Laws of their Country. But this is not the case; for they did not so much as pretend any Warrant from the Protestant Religion for what they did: How then can He charge Protestant Principles with the Personal Crimes of these men? Or what does this Home-Blow, and all his other Instances prove, except this only, viz. That several Protestants have been Rogues, very great Rogues, Murderers, Rebels, Traytors, &c. Does He not know that they are all mortal men too, and subject to many other Vices, which he might very clearly have prov'd upon them (if he had pleas'd) by undeniable Examples? There's not a Sin the Pope pardons, of what Price soever, but 'tis too sadly true, that Protestants have been guilty of it at some time or other, if that will do him any service. But now, in the name of a little common sense, who, or what does this Raver oppose in this strenuous Argument? Did ever any of our Writers assert that all the Protestants in the world were good Men, and pious Christians? Or is there

The Picture.

any sort of people among us besides Quakers, i. e. mad men, who hold a state of absolute Perfection in this Life? He has put himself into an extraordinary Heat, and made strange violent Assaults, and yet no Enemy appears near him. What ayles the man? he has sure been combating some Giant in imagination, like Don Quixote when he back'd down the Walls of his Chamber. Well, who ever he be, though it were Malambruno himself, I'll warrant him he's kill'd outright, this La Mancha has so laid about him with Home-Blows.

Another great quarrel he has to the Bishop is, that he does not answer four Books (nam'd in the Compendium's margin) writ (it seems) by the

*Compend. pag. 78. Catholicks of England since the King's Restoration, about the Depositing Power of the Church; *His Lord-

ship (says he) is so far from answering these Authors, that he never so much as cites them to this purpose, (a great fault indeed) so that we must conclude them unanswerable. well argued o' my word; I see he deals in nothing but Home-Blows. Mr. Bayes and this Compendionist would have made a couple of rare Disputants, if they had not been spoil'd by their Tutors, and ill-grounded at first; they have both an admirable natural talent at Reasoning, all the difference between them is, Bayes lov'd it in Rhime, and this man's altogether for it in Prose. But without Raillery, does he believe the Bishop of Lincoln oblig'd to take particular notice of every idle Pamphlet of theirs, that keeps a Pudder about the deposing Power of the Church, (with design to make the business intricate and dark) and to think them as considerable, as his Party always do their own Books? No doubt he takes it monstrous ill too, that the Bishop has not thought him worth his Answering, and perhaps concludes himself unanswerable. But I hope I shall hinder him from falling into that mistake, and make him sensible what an Impar Congressus Achilli, what a poor contemptible thing he is, when he appears in the Lists against so great a Scholar as the Bishop of Lincoln. For the Pamphlets he mentions, they are more than answer'd in the Bishop's Book, though it does not particularly name them; and when he, or any other Factor for Popery gives a tolerable Answer to those clear Testimonies I told him of before, (and which he never so much as cites to this purpose) by which the Bishop does so plainly prove the Doctrine of Depositing Kings upon the Church of Rome; there engage my word to him, these Pamphlets shall be made ridiculous by name, and their Authors shew'd to the people in the Fools Coats they deserve.

The Preface

do make never place to be establish'd, ^{as is used to be} That the Venetians have openly in their very writings denied this Deposing Power of the Church without Censure: And That several Authors have been censur'd in France and elsewhere for writing for it. In answer to which, First, we know very well, that the Church of Rome does always accommodate her Allowing and Condemning of Books, to the circumstance of her present condition, and as Princes are sometimes forc'd by the necessity of their Affairs to disavow the Actions of their Ministers; though done by their most express command, so in this interested Church frequently reduc'd to connive at Books which she does by no means like, and to Censure others which she does not openly approve, but (under-hand) directeth. ^{as is used to be} A good instance of this we have in the case of Sanctarellus's Book (one of those he mentions) which though at first publish'd ^{as is used to be} and printed by that approbation and special Licence of ^{as is used to be} Mutius ^{* See Sanctarellus in himself.} Vittellocus, then General of the Jesuits, and by the Order and under-^{as is used to be} der of the Master of the Pope's Palace, yet when the Pope found it would not be endur'd in France, but that both the Sorbonne had condemn'd it, and the Parliament of Paris had order'd it to be burnt, he thought fit ^{as is used to be} After it had been out so long, that the Copies were almost all bought up to forbiddene sale of it at Rome, but without any manner of Censure, either upon the Author or Doctrine, ^{as is used to be} which being generally their way of condemning those kind of Books, when Cato <sup>* See more of this in the Preface to the Considerations at last oblige them to do, viz. a bare Prohibition of them, after every body has read them that cares for them. Such a Condemnation as this did Mariana meet with in Spain; and of this gentle nature was Beganus's Correction at Rome, not for the Doctrine he maintain'd, but for Overreaching (as Bishop Montague expresses it in his Preface to King James's Works), i. e. for speaking the mind of their Church more plainly than was at that time convenient. ^{as is used to be} Secondly, we know well enough that these Principles of Deposing and Killing Kings, and Execrating Heretics, are thought too precious Truths, and too high Points to be ordinarily expos'd to the vulgar, and prov'd upon all occasions; ^{as is used to be} And are the Arcana Imperii of their Kingdom of Devils; and kept like Warrants Deservant looking the Cabala of their wicked Mysterics, to justify rebellions, Assassinations, and Massacres, when the Church has very great need of them, and finds it her Interest to own these Doctrines of Devils; at other times it may suit better with her Designs to preach up Loyalty and Obedience to Princes, and universal Char-
ity</sup>

The Preface.

Right to Mankind. Lastly, we know that the Venetians and the French have been always Opposers of the Pope's Encroachments upon Civil Sovereigns, and that they do not submit to these sort of Doctrines, which are so directly calculated for his attaining an Absolute Dominion over the Christian world, a long projected Fifth Monarchy, at least in the same degree, that other Countries which are more Jesuited and enslav'd to the Pope, are forc'd to do; which by the way may serve for good Argument to convince them of Differences among themselves, and overthrow their glorious pretence of Union, which they do so magnifie upon all occasions to our reproach, but cannot signifie any thing to the purpose, for which the Compendionist here intends it, viz. to shew the Bishop of Lincoln, in Answer to his Challenge at the end of his Book, That the Church of Rome has by publick Acts and Declarations disown'd and condemn'd those Principles which His Lordship charges upon her. He very confidently indeed affirms, that the Censures of those Authors he mentions p. 78. l. 32. are such. But what does he hope by Positiveness to face us down, that the Venetians and the French are the Roman Church? Or that the Universities of France and the Parliament of Paris are her Representatives? Is it possible he should believe we have not Logick enough to distinguish between the Parts and Branches of a Church, and the Church her self in her publick Authority and Representations? Does he indeed imagine, that he can at this time of day make the Judgments of particular Universities and Civil Assemblies pass upon us for publick Acts, and Declarations of the Church of Rome? He must needs pardon us; we have been too often told it upon other occasions; to be ignorant now, that nothing but the Decrees of a Pope or a General Council are the publick Acts and Declarations of the Church of Rome; and he has not so much as pretended to shew either of these, for the Condemnation of those Principles which the Bishop has prov'd upon his Religion by both. What scorin then can be wile enough to throw upon his impudent Claim of the Bishop's conditional promise of turning Papist, when the termes upon which that promise was given are so far from being made good? And why does he run over such a Baud-role of names — The Colledge of the Sorbonne, Paris, Caen, Rheimes, &c. I say to what end does he shew us with this vast dim of insignificant Words, and rattle in our Ears with empty sounds? I thought to have pass'd by this Quibble upon the Bishop's Title, 'tis so very senseless and thin a conceit; but because I find he is apt to think every thing

The Preface.

thing unanswerable that is not particularly taken notice of, I shall do him the favour to make the Reader observe this ridiculous Criticism: Who could think (says * he) that His Lordship's

* Compend. pag. 76.

Heat against us should force him even to a Title that has confuted his whole Book, *viz.* That Popish Principles and Positions (when really believ'd) are destructive and dangerous to all Kingy, especially Protestants; for he cannot term them Principles of Faith, because they were never thus believ'd, &c. I suppose by Principles of Faith here, he means what is commonly understood by Articles of Faith, i. e. Points necessary to Salvation; for the words are equivocal, and may bear several sences: but because this is most favourable to his Objection, I shall understand them so. Now why cannot the Bishop term these Positions Principles of Faith? He has prov'd them to have been decreed both by Popes and Councils, and if that be not enough to make any Point a Principle of Faith in their Church, I know not where or how we shall find any Principles of Faith among them. He says indeed here (and in other places would insinuate the same) That they were never thus believ'd by any Catholick, nor never thus approv'd of by the Church. But that's onely his word against the Bishop's Proof, and signifies nothing but to convince the world of the shameless Impudence of Popish Writers, who can even in Print, and in the face of a learned and inquiring People, affirm things contrary to direct Proofs, without ever so much as endeavouring to answer those Proofs. I see no reason therefore why the Bishop might not have term'd them Principles of Faith, if he had pleas'd, but that it was not at all material to the design of his Discourse so to do; 'twas enough for his purpose to prove them Principles of their Religion, (which he has most clearly done) no matter whether they hold them necessary to Salvation, or not; their very holding them as Principles of their Religion, does make that sufficiently dangerous to Princes, which was what the Bishop undertook to show. But let us suppose now, that the Bishop cannot term these Positions Principles of Faith, I'll engage it shall do his Title no more hurt, than 'tis plain it would his Book; indeed neither of them any at all. This Title (says he) That Popish Principles and Positions (when really believ'd) are destructive, &c. has confuted his whole Book. Why? Because he cannot term them (pray mark the Reason) Principles of Faith, &c. Can any unprejudic'd man now, whose Brains lie in their right place, perceive any sort of Consequence in this Argument? for my own part I can find none. But if there be any little

The Preface.

sense at the bottom of this awkward Blunder, it must be this, viz. a suppos-
tional, that the real Belief of any Principle of Religion makes it imme-
diately a Principle of Faith, (i. e. in his sense of those Terms, a point
necessary to Salvation) though it was not so before: which is certainly the
most extravagant whimsy that ever got hold of any mans Imagination, but
our confus'd Compendianists; and if this be not his meaning, he talks
Wild Irish, and is utterly unintelligible. I think I need not go about to
confute such self-evident Foolery as this; the very Offer were an affront
to the meanest Reader's Understanding; there's hardly a School-boy, but
knows that Christian Religion teaches many useful and true Doctrines, which
are not necessary to salvation, that yet are really believ'd by all those that
are really of the Christian Religion. The Bishop's Title therefore is very
proper, and very consistent with the design of his Book, and this man's ex-
ception to it most absurd and frivolous. 'Tis indeed not only proper, but
charitable and modest; it implies the Bishop does not believe, that all who
live in the external Communion of the Church of Rome, are either so
disloyal to their Prince, or so unmerciful to their Friends and Neighbours,
as those Doctrines he charges upon her, really and heartily assertest to, must
needs make them. He hopes possibly, that Humane Nature it self in some
may check at their harshness, and a particular sweetness of temper of others,
very much allay the Malignancy of their Poison, and hinder them from
having their full effect upon the Understanding, at least such an effect as
is justly to be dreaded from them, when they seize upon the minds of melan-
choly Recluses, or sink deep into the affections of her
ignorant hot-headed Devoto's, those Christian (a) Fa-
quirs.

(a) A Sect of Religious
Murderers among the
Turks. See an Account
of them in Tavernier's
Six Voyages, pag. 199.

(b) Compend. pag. 79.

For the Promise he makes us at last, in imitation of
the Bishop's, (b) That he himself will turn Protes-
tant, if the Bishop shows him but one single Pa-
ragraph in all his Book, in relation to their dan-
gerous Principles that he has not fully answer'd, &c. I will be soci-
al to him at parting, to let him know he need not be in any pain about it;
for though the Condition of his Obligation be not in the least measure, nor
is ever likely to be perform'd, yet I can assure him there's no body intends
to take any advantage of the Forfeiture. Though he has been so far from
answering every single Paragraph of the Bishop's Book, that he has not in
truth answer'd one single word of it to any purpose, as I have already shew'd
him; yet we will not be so unmercifully rigorous to require a Person of
his.

The Preface.

his Form of Parts to turn Protestant, and force him to be a reasonable man, and a good Christian against his Conscience; no, no, let him stay where he is; we are not at all fond of his Company, and the Religion he has will best suit with his wit.

I have now done with the Compendianist, and shall enlarge this Preface no farther but to joine with all good English-men in offering up my hearty prayers to God Almighty, that He would still preserve the Protestant Religion among us, and continue to render fruitless the contrary Endeavours and Centrivances of wicked and unreasonable Men; fallacious writers, and Traiterous Plotters; that He would keep the most knowing, and best civiliz'd Nation in the World from falling again under the Barbarisme of Popery, from being opprest by the Tyranny, and cumber'd with the Weight of this huge unwieldy Mass of Nonsense, and Puppetry. This farce of Ceremonies; this Counterfeit Christianity, this Enemy to true Learning, and free Philosophy; this Discourager of Trade, and useful Industry; this Troubler of agreeable Conversation, and reasonable Living; this Prohibiter of good Sense, and this Extinguisher of good Nature; in a word this Un-Christian, and this Immorall Religion, or rather this new Species of Irreligion, which by her Doctrines of dispensing with Oaths, and absolving from all manner of Crimes upon slight and ridiculous Penances, as well as by those the Bishop of Lincoln has convinc'd her of, has not only overthrown the Foundations of real Goodness, and true Piety, but even of necessary Faith, and common Honesty, loosen the very Bands and Ligaments, and undermining the Props of Civil Communities.

Errata

STORY OF IT

whereof I have writ at full length in a book I have writ
in another place, and in that book, mentioned his name and his
titles, as you see in the margin of this page. But as this is not
so fit for a book, I have omitted it, and have written this
in a small book, which I have written in another place, and
will publish it in due time, when I have time to do it.

Errata in the Preface.

Page 1. Line 11. for *grand* read *great*. Ibid. l. 17. for *thoſe r. theſe*. p. 3. l. 9. r. *Compendianſt* ;
and fo in all other places where that word is us'd, it being mifaken throughout the whole
Preface. p. 4. l. 17. after theſe words, *Does be expell to be believ'd upon his bare word?* the ſence
is left imperfect by omitting theſe which follow, viz. *Upon the honour of a Popiſh Controveriſt* ?
which the Reader is defir'd to add. p. 10. l. 5. r. *and Decreſals*. Ibid. l. 30. for *thoſe r. theſe*. l. 36.
for *ſhew r. shame*. Many other Errors there are in the Printing, which for their too great
number I will not trouble the Reader with, though in many places the Style is not onely pre-
judic'd by them, but the ſence corrupted and debas'd.

In the French Maſſacre, p. 2. l. 5. for *Son r. Cousin*. In the Irish Maſſacre, p. 2. l. 25. *dele noſt.*
In Q. Maries Reign, p. 2. l. 7. for *bath r. bad*. Ibid. l. antep. *dele by*. *Lult*. for *Wincheſter r. Worcester*.

printed

1655.

A N
ACCOUN T
Of the Chief Passages of the
MASSACRE

The Valleys of Piedmont, in the Year

1655.

WHEN the following Sheets had passed the Press, and the Preface was ready for it, a certain Gentleman, who had set me on work to collect and publish all History of them, signified his desire that I should add one Sheet concerning this Massacre; but because it may be thought most proper to conclude with Domestick Occurrences, and because the notice of my Friends desire came too late for placing this Sheet next after the first Massacre, where in reference to Time it should have been plac'd, I was oblig'd to put it in the Front.

Before I come to treat of this Massacre in particular, it will be necessary to give you an Account of the Antiquity of the Reformed Churches in the Valleys of Piedmont, with the causes of this and other Persecutions, which have been raised against them by the Bishops of Rome, since the first Apostacy of the Roman Church. As for their Antiquity, I affirm that the Christian Religion, which was planted in Italy by S. Paul, has ever since been rearing in the Primitive Purity of its Fundamental Doctrines and Divine Wor-

The Grand Massacre in Piedmont, 1655.

Worship, in the Churches of Piedmont to this day. And for the Proof of this Assertion I must acquaint you, that though many of their most ancient Records, and other Authentick Manuscripts, were destroyed by Popish Persecutors in the years 1559 and 1560; yet a great number no less Authentick (divers of which are now to be seen in the University of Cambridge) were most wonderfully preserv'd, and give as full and clear a Testimony to this Truth. Besides, we have the concurrent Testimonies of the most eminent Popish Authors, who were the bitterest Adversaries of these Churches; and yet (which is almost miraculous) they have, by a strange overruling Providence, unwittingly confess'd in many places of their Writings this Antiquity, for the concealing of which, and to make the World disbelieve it, those very Books were purposely written and design'd. To demonstrate these Particulars by some Instances, I must inform you, that it is a Truth generally received by all those who profess to be vers'd in Ecclesiastical History, that before the Year 800 the differences between the Roman and Reformed Christian Churches, were not publiclyk established by any General Councils or Decrees, in any part of Italy. As for the first 500 years after Christ, there cannot so much as one clear Sentence be produc'd out of any one Father or Council for the Papists against the Protestants. At the next Century, viz. in the Year 603, Bonifacius the Third of that name, Bishop of Rome, with the consent and approbation, if not instigation of the usurper, Traitor, and Murderer Phocas, the Emperor took upon him the Title of *Universal Bishop*, in which he was confirm'd by a Council held at Rome the Year following. After this, Corruptions and Heresies crept apace into the Church of Rome; which were still opposed by some famous Writers of these Churches, both in this and the next Century, about the end of which, viz. in the Year 794, the Emperor Charlemagne having called a Council at Frankfort, did with the Western Churches joyntly endeavour to have drawn Pope Adrian and the Church of Rome out of that gulph of Superstition and Idolatry, into which it was fallen, by persuading them to embrace the Doctrine of Christ and his Apostles. But this design proving then ineffectual, Lewis the Emperor, Son and Successor to Charlemagne, undertook, and prosecuted the same in the eighth Century; and in order thereto amongst other things he prefer'd to the Archbishopric of Turin, of which the

The Grand Massacre in Piedmont, 1655.

the Valleys of Piedmont are part, one *Claudius*, a chief Counsellor to Charles the Great, and one of the most renowned men of his Age as well for Piety as Learning, in the Year 815. But this good man finding that he could not resist that mighty torrent of Superstitious and Idolatrous Blasphemies, which were taught and practis'd in the Church of *Rome*, endeavour'd to keep his own Dioceses from being infected with them; and to this end he told his People, "That they ought not to run to *Rome* for the Pardon of their Sins, nor have recourse to the Saints or their Reliques; that the Church is not founded upon S. Peter, much less upon the Pope, but upon the Doctrine of the Apostles; that they ought not to worship Images, nor so much as have them in their Churches, &c. Those words we find in a Book written by a grand Adversary of his. Also the same Author, and others of the same stamp confess, "That *Claudius* and his Disciples and Successors, were People of good Lives and Principles, and that nothing could be objected against them, for (says one) whereas all other Sects render themselves horrible by reason of their Blasphemies against God, this hath a great appearance of Piety, in as much as they live justly before men, they believe aright concerning God in all things, and hold all the Articles of the Creed; there is onely one thing against them viz. that they deny the Church of *Rome* to be the holy Mother Church, and will not obey her Traditions. Another saith, "That these men did own the Christian Church in all other points, and that he reckond and esteem'd them true Members of it. I shall quote one Papish Writer more, who was very famous in his time; he in a Book published in the year 1632, with approbation and privilege saith, "That the aforesaid Doctrine (which he calls Heresie) continu'd through out the ninth and tenth Centuries. And afterward in another Book printed at *Turin* in the year 1649, dedicated to the Duke of Savoy, speaking of the Doctrine which the Churches of the Valleys then held, he saith, "It is the same which *Claudius* Archbishop of *Turin* (and consequently of the Valleys being within that Diocese) maintained in the eighth Century. And thus you have seen the constant and uninterrupted Succession of the Doctrine of these Churches from the times of the Apostles to that of *Claudius*, and so through the ninth and tenth Centuries, till the *Waldenses* came into these Valleys, which was in the eleventh

The Grand Massacre in Piedmont, 1655.

Century, where they have profess'd and taught the same ever since. I need not take the pains to prove the continued Succession of this Doctrine in those Churches from the eleventh Century till now, because all Popish Writers do unanimously confess it; but seeing divers of them have had the impudence to tell the World, that the *Waldenses*, who escaped the Massacre in *France*, in the year 1655, and came from thence into the Valleys of *Piedmont*, were the first founders of that Religion, which the Inhabitants there own and profess at this present, I cannot but answer such Writers by telling them, that it is not at all probable that the *Waldenses*, who knew that the Seat of their grand Adversary was in *Italy*, could have been so void of all sense and common prudence, as to have undertaken so long and tedious a Journey over the Alps, had they not been well assured beforehand, that the Natives of those Valleys had professed the same Religion with them, and would receive and embrace them as Brethren. I shall conclude this subject with a passage mention'd in the Preface of a *French* Bible, which these Inhabitants caused to be printed at their own charge in the year 1535, and dedicate it to God himself, where speaking as it were to him they say, "That they had always fully enjoy'd that Heavenly Truth contained in the Holy Scriptures, ever since they were enriched with the same by the Apostles themselves.

I now come to give you the Causes of the Massacre in the Year 1655, and though many might be assign'd, I shall mention two only, viz. the one general, and the other particular; the general Cause was the implacable Hatred and Malice of the Bishop of *Rome* and his Clergy, against the Reformed Churches in the Valleys of *Piedmont*; and in truth this hath been the Cause of all the other Massacres and Persecutions which have happen'd not only in those Valleys, but in all other parts of *Europe*, ever since the Apostacy of the *Romish* Church has taken place, and her tyrannical and usurped Power prevail'd in the World. The particular Cause of this and other Massacres and Persecutions that have happen'd in those Valleys, is the yearly allowance of Pensions, Prebends, Bishopricks, Abbeys, and Priories by the Court of *Rome*, to the most eminent persons of the Duke of *Savoy*'s Court, upon condition of doing their utmost to destroy the Protestants and their Religion.

The

The Grand Massacre in Piedmont, 1655.

The principal means made use of by these Courtiers, for effecting their designe, were the same which had always provid successful formerly, *viz.* they incensed the Duke of Savoy against his Protestant Subjects by many calumnies, and false suggestions, too tedious to be here inserted, in so much that he publish'd an Order dated the 25th of January 1655. by which he commanded all his Protestant Subjects of what age, sex, or condition soever, inhabiting certain Valleys therein mention'd, to depart to other Valleys therein also nam'd, in three days upon pain of death, unless they should turn Papists within twenty days, &c. And though these poor Christians endeavour'd by their humble Addresses, and Supplications to have oblig'd him to revoke this unjust, and tyrannical Order, yet he utterly refused to do it. However he was not able to answer one of those many Arguments urged in their Petitions to induce him to grant their desires, I shall name three.

First. They urge the several Concessions made to them, and their Ancestours by the Duke and his Predecessours for the free exercise of the reformed Religion in the Valleys of Piedmont, and the quiet and peaceable enjoyment of their civil Rights and Priviledges.

Secondly. They urge that their Religion was planted in those Valleys by the Apostles, and hath ever since their days been retained there, and that their Ancestours inhabited those Valleys a very long time before the first Duke of Savoy possessed any part of Piedmont, and therefore that this Duke could not without great and palpable injustice, deprive them of their ancient Civil, or Religious Rights.

Thirdly. They urge that those Valleys to which they were ordered to go, did scarcely afford a Subsistence to the Inhabitants that were there already.

To this they added, that if his Royal Highness would grant them a hearing, they would be content to submit to this severe Order, provided their Adversaries could prove any one thing against them by which they might deserve so great a punishment, or the least unkindness from his Royal Highness, &c. But all this proving ineffectual, at last they desired only so much time as might be sufficient for the disposal of their Goods, before their

The Grand Massacre in Piedmont, 1655.

Removal ; but this being also denied them, those distressed Christians refused divers advantageous Offers made them by the Duke, in case they would turn Papists, chusing rather to suffer all the miseries of humane life, and of a shameful and painful death, and therefore quitting their Houses and Goods, they retir'd according to the Order with their Wives and Children, great and small, old and young, whole and sick, with many lame, blind, and Ideots, dragging thole that were infirm by reason of Age or Sickness, through the Rain, Snow, Ice, and a thousand difficulties, by which a great many of them perished. And this they did to restifie their Obedience to their Prince, thereby cutting off all manner of pretence from their Adversaries, of branding them with Rebellion.

I shall now conclude with a few Instances of Popish Cruelties exercised upon the Bodies of those Protestants that remained in the Valleys of Piedmont during the Massacre, which begun in the Month of April 1655.

A Woman who had seen several Protestants cruelly put to death by the Popish Souldiers, was her self ravish'd, and then had her Breasts and part of her Privities cut off by some of them, who carried the same to the next Town, where they caused it to be fried, and set before some of their Comrades, telling them they were Tripes.

A poor man that was a Servant being taken prisoner by the Souldiers, some of them gave him divers Stabs with a Dagger in the Soles of his Feet, and in his Ears; afterward they cut off his Privities, and then applied a burning Candle to the Wound, frying it with the flame thereof, that so the Bloud might be stopp'd, and his Torments prolong'd. This being done to their minds, they tore off his Nails with hot Pincers, to try if they could by any means force him to renounce his Religion. But when nothing would do, they tied one of his Legs to the tail of a Mule, and so dragg'd him till he was almost dead, then binding his Head about with a Cord, they straitned and twisted the same with a Staff so hard, that his Eyes and Brains drop'd out of his Head ; and at last having satiated themselves with all the Cruelties they could devise, they threw his Body into a River.

They tied a man about 80 years old neck and heels together, and hurld him down a vast Precipice ; but as he was falling he lighted in a cragged Branch of a Tree, where he hung several days till he languished and died.

They

The Grand Massacre in Piedmont, 1655.

They cut in small pieces a man of 20 years old, and did the like to a Woman, and then strewed the Giblets and Marmocks of the torn Carnasses along the High Way, and hung some of them on Hedges.

They cut off the Nose, then the Fingers, and last of all the Hands, of an ancient decrepid Woman, and then left her to languish, and die in this deplorable condition. Another Woman was found in a Cave, whose Flesh was all slipp'd from off the Bones, so that she appeared as a mere Skeleton. *A most dreadful Spectacle!*

They took a Maid, and having driven a long Stake through her Body, some of them carried her about upon their Shoulders as an Ensign, and apace they stuck one end of the Stake into the ground, and so left her in the High Way to be viewed by Passengers.

They put two men into a Dungeon, and having stripp'd off the Skin of their Arms and Legs by long Slices like Leather Points, they afterward suffer'd them to starve there in that condition.

They took a beautiful young Girl of ten years old, and because her Age and Stature had render'd her incapable of the ordinary course of Nature, some of them forced her Body in so brutish and inhumane a manner, that she was found afterward half dead, and wallowing in her own blood.

Another young Girl about the same Age, they took as she fled from them upon the Snow, and having thrust a Pike or Halberd through her Body, they roast'd her alive.

They hung one man upon a Gate by the Hands which they had tied to his Privities; and because they could not make him renounce his Religion, they took him down, and having exercised many other Cruelties upon him, they at last dispatched him.

They also hung two other men by their Privities, (having first tied their Hands behind them) till at last the weight of their Bodies had almost torn out their Bowels, and so they died in horrible pain.

They cut off the Nose, Ears, and other parts of a man of 80 years old, and left him in that condition in the Snow, where having lain a long time he at last died.

Having taken several Men and Women, they cram'm'd Gunpowder into their mouths, and down their throats, and then putting fire to it they tore their Heads in pieces.

They

The Grand Massacre in Piedmont, 1655.

They pull'd out a mans Eyes, then cut off his Privities, and having thrust his Yard into his mouth, they expos'd him in this posture to publick view several days; and not content with this, they afterward fley'd him alive, and then cutting his Skin into four parts, they hung the same in the Windows of the four chief Houses of a Town.

Having taken eleven men, they heated an Oven red hot, and then forc'd these poor Creatures to throw one another into the Oven successively; and when it came to the last man, they themselves threw him in.

Having torn off the Nails of a certain Schoolmaster, and prick'd his Hands full of holes with a Dagger, they stript him, and putting a Cord about his middle, dragg'd him naked through a Town, and almost every step he made a Souldier on the one side cut off a piece of his Flesh with a Hanger, and another on the other side gave him a blow with a Staff. crying, Well, what sayst thou now, wilt thou yet go to Mass? To which the poor man with an incredible constancy, as long as he was able to speak, answer'd, Much rather Death than the Mass, dispatch me quickly for the love of God. Whereupon one of them gave him a great blow on the head, and then cutting it off they threw his Body into a River.

but want both time and paper to mention any more particular Acts committed by Popish Miscreants in these Valleys; onely I shall observe, that having barbarously butcher'd divers Protestants, they did (Cannibal-like) caule the Brains, and several parts of the Bodies of the poor Martyrs to be frys'd, or otherwise dress'd, and did then eat the same.

By what hath been said it is evident, that though the Irish and French Massacres might exceed this in respect of the Numbers that were kill'd outright; yet in respect of the variety of savage Cruelties, it is as evident that this Massacre is without parallel.

If you desire a large and full account of the Antiquity of these Churches, and of their many Sufferings under the Papacy, I refer you to that excellent History entitled, *The History of the Evangelical Churches in the Valleys of Piedmont*, published by Sir Samuel Morland in the Year 1658.

RELATION Of the Barbarous and Bloody MASSACRE OF ABOUT

*An Hundred Thousand Protestants, begun at Paris, and
carried on over all France, in the year 1572.*

I am confined to a Sheet of Paper, and therefore shall
be obliged to relate only the most remarkable Passa-
ges that occur in the best French Historians, con-
cerning that Hellish Butcherie, which take as follows:

The French King, Charles the Ninth, being a sworn
Enemy to the Protestant Interest, was exceedingly trou-
bled to find, that notwithstanding all the endeavours he had
used to destroy his Protestant Subjects by force of Arms,
yet their number, instead of being diminished, did still
increase, and having likewise found all his politick arti-
fices vain and unsuccessful, he at last resolved to accom-
plish his wicked design against them by Treachery,
Perjury, and breach of Faith, Which he effected thus;

After 12 years Civil Wars, the King concluded a Peace
with the *Protestants*, by which he granted them the free
exercise of their Religion, and to make them the more
secure, he proposed a Marriage between his Sister and the

and

A King

The Grand Massacre in France, 1572.

MONDAY
TUESDAY
WEDNESDAY
THURSDAY
FRIDAY
SATURDAY
SUNDAY

King of *Navar*, foreseeing, that if this Proposal should take effect, great numbers of *Protestants* would resort to *Paris*, to attend the Nobility and Gentry of their Party, especially to attend the Queen of *Navar*, the Prince of *Condé* her Son, the Admiral of *France*, with others of the highest Rank, all which (the said Marriage being soon after concluded) were invited to the Wedding. The Queen of *Navar* came to Court in confidence of the King's sincere Intentions towards the *Protestants*, according to his often-repeated Oaths and Protestations, that purpose, and was received with all the outward expressions of Kindness and affection that could be, as the Admiral had been, who came to Court a little before her; but in a few dayes she fell sick and dyed, having, as is said, been Poisoned by a pair of perfum'd Gloves.

Also the Cardinal *Mazarin*, Brother to the Admiral, (who had newly before left his Red Hat, and turned *Protestant*) was Poisoned in the same time.

Although these poisonings were then only suspected, yet some of the Admirals Friends gave him divers reasons why they doubted the King had done evil design against the *Protestants*, but the good Men would not believe it, because of the King's reiterated Oaths, that he had a Kindness for the *Protestants* in general, and above all, for the Admiral in particular.

On the 17th of August, 1572, the King of *Navar* was Married, and the 24th was the fatal Day of that Horrid Massacre, which cannot be paralleled in History, unless by that of *Ireland*, which afterwards happened, Anno 1642.

The Duke of *Guise*, with a great crew of his Headers went to the Admirals Lodgings early in the Morning to dispatch him first; when they had broken open his Gates, he rose out of his Bed, and as soon as he had put on his Night-Gown, he committed his Soul to God, and beat his

The Grand Massacre in France, 1572.

his Friends and Servants that were about him, to shift for themselves, for that they could do him no good by staying any longer with him. Which words he had no sooner uttered, but some of the Murtherers were come up to his Chamber, to the foremost of whom he said, *Young man, you ought to reverence my gray Hairs, but you cannot shorten my life much.* They all stood a while amazed at such undaunted Courage, and so composed a behaviour, which one of them said, it was the most extraordinary thing that ever he saw in his whole life. But they soon dispatch'd him; and the Duke of Guise being below, called to them to throw him out at the Window, which was done, and his Head being cut off, was presented to the Queen Mother, and then Embalmed and sent to Rome. Then all manner of Popish barbarity was exercised on the dead Corps, viz. His Fingers and Hands were cut off, his Body dragg'd about the Streets three days, then thrown into the River of Seine, and taken out again, and hanged in Chaires by the Feet, &c.

But the King not content with the Murther of this noble Admiral's body (for (to cover the infamy of so foul and damnable a fact) he resolves to murther his reputation also; and therefore he pretends that the Admiral had conspired against his Life and Crown. Also the Parliament of Paris did (by the King's Order) adjudge the Admiral guilty of the said Conspiracy (though they had no Proofs at all of it) and thereupon ordained his Body to be hanged, if it could be found; or if not, that he should be hanged in Effigie, his House to be razed, and a Pillar set up with an Inscription to defame his Memory; his Blood was also attainted, and his Children declared ignoble, and incapable of any Privileges in France. This Sentence concluded with an Order for celebrating St. Bartholomew's day in all time coming with Processions and public Thank-
givings,

The Grand Massacre in France, 1572.

givings, for the discovery and punishment of this Conspiry.

Two other Persons of Quality were also condemned for this pretended Conspiry, and for refusing to accuse the Admiral of being guilty thereof. They were drawn in Hurdles to the place of Execution, and having by the way endured with admirable patience the reproaches and dirt cast on them by the rabble, they were Hanged, together with the Noble Admiral in Effigie, having asserted both his Innocency and their own to their last breath. After their death, their Bodies were barbarously mangled by the accursed multitude; and the King (who delighted in such bloody spectacles) did not only behold it himself, with the Queen Mother, and the Court, but forced the King of Navar to be present likewise.

The King, who had drawn the chief of the *Protestants* to *Paris* as aforesaid, upon the occasion of the Wedding, (telling them that he did not so properly give his Sister to the King of *Navar*, as to their whole Party, &c.) and had caused them and all the other *Protestants* of what rank or condition soever that could be found in that City to be murder'd, he sends immediately secret Orders to his Governors and other principal Officers throughout his Dominions, to cause the like Massacres to be committed upon the *Protestants* in all Places, without exception, of which I shall forbear to give you a particular account here, because I intend to mention the several sorts of barbarous Murthers, invented by *Papists*, and by them exercised upon the poor *Protestants* in *Ireland*; for there was no kind of Butcherery practised in *France*, but was repeated, with additions in *Ireland*, Anno 1642. to which Story I refer you, and shall proceed to acquaint you, that together with the King's secret Orders for the Massacres, were sent his Letters to be Published in all Places, signifying, that his Majesty intended strictly

The Grand Massacre in France, 1572.

strictly and inviolably to observe the Treaty of Peace concluded with the *Protestants*, whereby the free exercise of their Religion was granted; for by this means he design'd to surprise them, by rendering them secure, and fearless of danger, which accordingly fell out, for they depending on the King's Faith, Honour, and Justice, had not the least suspicion of any Treachery intended against them, otherwise a great many of them might have escaped that general destruction, in which they were involved.

The French Popish Historians differ much about the number of those that were Massacred; but the most Famous of them tell us that there were no less than 100000 Men, Women, and Children, which is likewise asserted by the Bishop of Rhodes, (who was Tutor to the present French King) in his Book lately publish'd of the Civil Wars of France.

I will give you but two Instances more of this King's Perfidiousnes toward the *Protestants*; one of which is, That although he had Sworn to the King of Navarre, and Prince of Condé, that they should not only enjoy their Lives and Liberties, but their Religion too; yet as soon as the Massacre in Paris was over, he sent for them, and told them that they must turn *Roman-Catholicks*, or they should be Massacred as their fellow Hereticks had been. Whereupon, after some resistance, they went to Mass, and wrote Letters full of Submission and Obedience to the Pope; though they were no sooner out of that share, but they renounced their new Religion, saying, that what had been obtained of them, was extorted by force.

The other instance is, that while he was making the deepest Protestations, seconded with many dreadful Oaths, that he would in all points exactly observe the Peace he had made with the *Protestants*, he did at the very same time privately assure the Pope's Legate, that notwithstanding the Peace and Marriage all he was doing was for the Interest

The Grand Massacre in France, 1572.

of the Catholic Religion. And one day, taking him by the hand, he desir'd him to assure the Pope, that his design in this Marriage was, that he might be revenged on those that were Enemies to God, and Rebels against himself, and that he would either cut them in pieces, or lose his Crown. All which he would do in compliance with the Advice he had received from the Pope, who had (as he said) continually let him on to destroy them; and that he saw no way of doing it so securely, as by getting them once to trust him, having tried all other Methods in vain, &c.

But though this wicked Prince was scarce inferior to any one recorded in History, for Treachery, Dissimulation, Perjury, breach of Faith, Cruelty, and Blood thirstiness, and though he was successful in his wickedness; yet he failed in his last design of fathoming a Plot against him upon the Admiral and the Protestants; for the Popish Writers of that time in France, do confess, that there was not the least colour to oblige a Man to believe the said Plot, and that it was invented to take away the Scandal of so black and hellish a Massacre, as has been already said.

A certain Historian, writing of this Massacre, ends with these words; *Thus were the Protestants destroyed in Paris, with a Treachery and Cruelty that the uncivilized Nations had never shewed to one another, nor had the Heathens been ever guilty of anything like it towards the Christians.* The Precedent which the Church of Rome had formerly given in the Massacre of the Albigenses, was the likeliest thing in History to it for Barbarity; but never had Treachery and Cruelty met together in such a manner before this execrable day. And one of the French Writers adds, that besides 10000 Protestants Slain, there were as many sent a Begging.

But there is no Crime or Villany so execrable, which his Holiness cannot Consecrate, and therefore his Legate grants a Jubilee to all that had been employed in that Butchery,

The Grand Massacre in France, 1572.

Bailemary, and they were commanded to go every where to Church, and beseech God for the success of that action. And so great was the Blasphemy that the Murtherers presumed to address to that merciful Being, who abhors cruel and blood-thirsty men, and that with hands defiled with Blood; and also boasted of it as a Sacrifice to God, which had been a bitter Oblation to him, ~~who was a Lier and Assur~~ ~~therer from the beginning, than to the God of Truth, and Fa~~ ~~ther of Mercies.~~

The King also Gloried so much in this Massacre, that he caused Medals to be made to represent the Memory of it; but this was only a false shew of joy and triumph, for he was inwardly tormented with the horror of a guilty Conscience, which the effusion of so much Blood did justly raise in him, so that being often troubled with Visions he was frequently heard to say, *All my poor Subjects what have you done? But I was forced to it.* The strange manner of his death, seems a signal Judgment from Heaven for that Bloody day, for after a long Sickness, Blood not only came out through all the passages of his Head and Bodys, but through the very Pores of his skin, so that he was sometimes found all bath'd in Blood; and he that had made his King born with white Blood, at last died wallowing in his own Blood. An Instance scarcely to be parallel'd.

You have seen the Cruel, Peccidous, Tyrannical, and Barbarous Practices of the French King, Charles the Ninth, against his innocent Protestant Subjects, as being the effects of his execrable and bloody Principles, and those Principles founded on the abominable, and heathen Doctrines, and Maxims taught by his Holy Mother, the Apostate Romish Synagogue, as will appear by the following instance, viz. As soon as the tidings of this Massacre was brought to Rome, (being Sept. 6, 1572.) a Consistory of the Cardinals was presently called, and the Legate's Letter, that contained a Relation of the Massacre being open'd, they strait went in Procession to St. Marks Church, where they offered up their solemn Thanks to God for this great Blessing to the See of

Rome.

The Grand Massacre in France, 1572.

Rome, and the *Catholick Church*. Two days after, another Procession was made by the Pope and Cardinals, to the *Minerva*, where they had High Mass, and then the Pope granted a Jubilee to all *Christendome*, and one of the reasons was, *That they should thank God for the slaughter of the Enemies of the Church, lately executed in France*. Again, two days after that, the Cardinal of *Lorain* had another great Procession of all the Clergy, the Ambassadors, Cardinals, and the Pope himself, who came to St. *Lewis's Chappel*, where the Cardinal himself celebrated Mass. Then in the name of the King of *France* he thanked the Pope and the Cardinals for the help they had afforded him, both by their Counsels, and Prayers, of which (he said) he had found most happy effects. He also delivered the King's Letter to the Pope, in which he wrote, *That more Heretics had been destroy'd in that one day, than in all the twelve years of the War.*

Nor did the Pope think there was yet blood enough shed, but that which all the World condemned as excessive cruelty, he apprehended was too gentle. Therefore he sent Cardinal *Ursin*, his Legate, in all hast to *France*, to thank the King for so great a Service, done the Church, and to desire him to go on, and extirpate Heresie, root and branch, that it might never grow again. In order to which, he was to procure the Council of *Trent* to be received in *France*. And as this Legate passed through *France*, in his Journey to *Paris*, he gave a Plenary Absolution to all that had been actors in the Massacre.

The best Picture Drawers, and Workers of Tapistry, were employed to set off this Action with all the Glory possible, and a Suit of these Hangings continue to this day in the Pope's Chappel; so that they seem to like the thing so well, that they preserve the Memory of it still, even in the place of their worship. And indeed such a representation does very well agree with their Devotion, whose Religion and Doctrin led on their Votaries to the thing so expressed. By this we may easily gather, what is to be expected from *France* and *Rome*, if ever we should lie at the mercy of Men, whose Religion will not only bear them out, but also set them on to commit the most treacherous and bloody Massacres.

I conclude with this Protestation, that whatsoever hath been mentioned by me in this Relation, as matter of Fact, hath been faithfully collected out of the most famous *Papish* Writers at that time in *France*, and from none else, which I am able to prove, if requir'd so to do.

F I N I S.

AN ACCOUNT

OF THE

Most Remarkable Passages

OF THE

Irish Massacre,

Anno 1642.

THAT the *Irish* Papists do hate *English* Protestants more because they are Protestants, than because they are *English*, will clearly appear if we consider, that this Massacre was acted by the Instigation of the Jesuits, Priests, and Friars; and also that not so much as one *English* Papist was kill'd with the Protestants, but on the contrary, both *English* and *Irish* Papists were joint Actors in the said Massacre, which was so bloody and barbarous, that I think it cannot be parallel'd in History, and I hope never will be.

Though the *Irish* Papists did unanimously resolve to destroy all the Protestants in *Ireland*, yet when they began to execute their damnable design, they only turned Protestants out of doors, and stript them, but afterward finding that they every where prevailed, they at last murdered Men, Women, and Children, without sparing any, as you will see by what follows.

The Priests gave the Sacrament unto divers of the *Irish*, upon condition they should spare neither Men, Women, nor Children of

The Grand Massacre in Ireland, 1642.

the Protestants. One *Hulligan a Priest* read an Excommunication against all those, that from thenceforth should relieve or harbour any *English, Scotch, or Welch* Protestants, or give them Alms, whereby many were famished. The Friars exhorted them with tears not to spare any of the said Protestants.

The day before this Massacre began *Anno 1642*, the Priests gave the people a Dismissal at Mass, with liberty to go out and take possession of all the Lands of the Protestants, as also to strip and rob, and despoil them of all their Goods and Cattel.

The *Irish*, when the Massacre began, persuaded many of their Protestant Neighbours to bring their Goods to them, and they would secure them; and hereby they got abundance peaceably into their hands, whereof they cheated them, refusing to restore them; yet so confident were the Protestants at first of them, that they gave them Inventories of all they had, and digged up their *best things* that were hidden in the Ground, and deposited them in their custody. They also got much into their hands by fair promises, deep Oaths and Engagements, that if they would deliver them their Goods, they would suffer them with their Wives and Children quietly to depart the Countrey; and when they had got what they could, they afterwards murder'd them.

Having thus seized upon their Goods and Cattel, ransack'd their houses, got their persons, stript Man, Woman, and Child naked, they turn'd them out of doors, strictly prohibiting the *Irish* under great penalties not to give them any Relief. By means hereof many miserably perish'd through Cold, Nakedness, and Hunger.

In the Town of *Coleraine*, of these poor people that fled thither for succour, many thousands died in two days, so that the Living could not bury the Dead, but laid their Carcasses in ranks in waste and wide holes, piling them up as if they had been Herrings.

One *Magdalen Redman* deposeth, That she and divers other Protestants, amongst whom were two and twenty Widows, were first robbed, and then stript naked, and when they had covered themselves with Straw, the bloody Papists threw in burning Straw amongst them, on purpose to burn them; then they drove them out into the Woods in Frost and Snow, where many of them died with extreme Cold, and those that survived lived miserably by reason of their many Wants.

Yet

The Grand Massacre in Ireland, 1642.

Yet though these bloody Villains exercised such inhumane Cruelties towards the poor Protestants, they would commonly boast, *That these were but the beginning of their sorrows*; and indeed they made it good, for having disarmed the *English*, robbed them of their Goods, stript them of their Clothes, and having their persons in their power, they furiously broke out into all manner of abominable Cruelties, horrid Massacres, and execrable Murders.

For there were Multitudes murder'd in cold blood, some as they were at Plough, others in their Houses, others in the High Ways; all without any provocation were suddenly destroyed.

In the Castle of *Lisgool* were about one hundred and fifty Men, Women, and Children consumed with fire. At the Castle of *Tullab*, which was delivered to *Mac Guire* upon Composition, and faithful promises of Fair Quarter, as soon as he and his entered, they began to strip the people, and most cruelly put them to the Sword, murdering them all without mercy.

At *Liffenskeath* they hanged and killed above one hundred of the *Scotisb* Protestants. In the Counties of *Armagh* and *Tyrone*, where the Protestants were more numerous, their Murderers were more multiplied, and with greater cruelty.

Mac Guire coming to the Castle of *Liffenskeath*, desired to speak with *Mr. Middleton*, who admitted him in; he first burnt the Records of the County, then demanded one thousand pounds which was in his custody of *Sir william Balfore's*, which as soon as he had, he caused *Mr. Middleton* to hear Mass, and to swear that he would never alter from it, and then hanged him up with his Wife and Children, hanging and murdering above one hundred persons besides in that place.

At *Portendown Bridge* there were one thousand Men, Women, and Children carried in several companies, and all unmercifully drowned in the River; yea, in that Countrey there were four thousand persons drowned in several places.

In one place an hundred and forty *English* were taken and driven like Cattel for many miles together. Other companies they carried out to a place fit for execution, and then murder'd them. One hundred and fifteen Men, Women, and Children, they sent with *Sir Phelim Oneal's* Pass till they came to *Portendown Bridge*, and there drowned them.

The Grand Massacre in Ireland, 1642.

At another time one hundred and forty Protestants being thrown in at the same place, as any of them swam to the Shore, the bloody Villains with the Butt-ends of their Musquets knock'd out their Brains.

At *Armagh O Cane* got together all the Protestants thereabouts, pretending to conduct them to *Coleraine*; but before they were gone a days journey they were all murder'd, and so were many others, though they had Protections from Sir *Philemon Oncale*. The Aged people in *Armagh* were carried to *Charlemont*, and there murdered.

Presently after the Town of *Armagh* was burnt, and five hundred persons murdered and drowned. In *Killoman* were forty eight Families murder'd. In one House twenty two Protestants were burnt. In *Kilmore* all the Inhabitants were stript and massacred, being two hundred Families. The whole Countrey was a common Butchery; many thousands perished by the Sword, Famine, Fire, Water, and all other-cruel Deaths that Rage and Malice could invent.

At *Casel* they put all the Protestants into a loathsom Dungeon, kept them twelve Weeks in great misery; some they barbarously mangled, and left them languishing; some they hanged up twice or thrice, others they buried alive.

In *Queens County* an *Englishman*, his Wife, and five Children, and a Maid, were all hang'd together. At *Clowns* seventeen Men were buried alive; some were wounded and hanged upon Tenterhooks.

In *Castle Cumber* two Boys wounded, and hung upon Butchers Tenterhooks. Some hanged up and taken down to confess Money, and then murder'd. Some had their Bellies ript up, and so left with their Guts about their Heels.

In *Kilkenny* an *English* Woman was beaten into a Ditch, where she died with her Daughter about six years old, whose Belly they ript up, and let out her Guts. One they forced to Mass, then they wounded him, ript his Belly, took out his Guts, and so left him alive.

A *Scotish* Man they stript and hewed to pieces, ript up his Wifes Belly so that her Child dropt out. Many other Women they hung up with child, ript their Bellies and let their Infants fall out; some of the Children they gave to Dogs.

The Grand Massacre in Ireland, 1642.

In the County of *Armagh* they robbed, stripped, and murdered abundance of Protestants, whereof some they burned, some they slew with the Sword, some they hanged, some they starved to death, and meeting Mrs. *Howard* and Mrs. *Frankland* with six of their Children, and themselves both with child, they murder'd them all, ript open the Gentlewomens Bellies, took out their Children and threw them into a Ditch. A young *Scotish* Womans Child they took by the Heels, and dash'd out its Brains against a Tree; the like they did to many other Children.

Anne Hill going with a young Child on her back, and four more by her side, they pulled the Child off her back, trod on it till it died, stripped her, and the other four Children naked, whereby they died of cold.

Some others they met with, hanged them up upon a Windmill, and before they were half dead cut them in pieces with their Skeins.

Many other Protestants, especially Women and Children, they pricked and stabbed with Skeins, Forks, and Swords, slashing, cutting, and mangling them in their Heads, Faces, Breasts, Arms, and other parts; yet killed them not, but left them wallowing in their own blood, to languish, starve, and pine to death.

The Castle of *Lisgoole* being set on fire by these merciless Papists, a Woman leapt out at a Window to save her self from burning, whom they presently murder'd. Many fled to Vaults and Cellars, where they were all murder'd. One *Joan Addis* they stabbed, and then put her Child of a quarter old to her Breast, and bid it suck English *Bastard*, and so left it to perish.

One *Mary Barlow* had her Husband hang'd, her self with six Children strip naked in Frost and Snow, after which sheltering themselves in a Cave, they had nothing to eat for three Weeks but two old Calves Skins, which they beat with stones, and so eat them Hair and all.

In the cold weather many thousands of Protestants of all Ranks, Ages, and Sexes, being turned out naked perished of Cold and Hunger. Thousands of others were drowned, cast into Ditches, Bogs, and Turf-pits. Multitudes miserably burnt in Houses. Some that lay sick of Feavers they hanged up; some Men, Women, and Children they drove into Boggy Pits, and knock'd them on the head.

The Grand Massacre in Ireland, 1642.

Some aged Men and Women these barbarous Papists enforced their own Children to drown ; yea, some Children were compelled unnaturally to execute their own Parents, Wives forced to hang their own Husbands, and Mothers to cast their own Children into the Waters, after which themselves were murder'd. In *Shige* they forced a young man to kill his Father, and then hanged him up. In another place they forced a Woman to kill her Husband, then caused her Son to kill her, and then hanged the Son. Yea, such was their malice against the Protestants, that they taught their Children to kill Protestant Children.

The *Irish* Trulls that followed the Camp cried out, *Kill them all, spare neither man, woman, nor Child.* They took the Child of *Thomas Stratton*, being about twelve years old, and boiled him in a Caldron. One Good Wife *Liz* and her Daughter they carried into a Wood, first hanged the Mother, and then the Daughter in the Hair of her Mothers head.

In some places they plucked out the Eyes, and cut off the Hands of the Protestants, and turned them into the Fields, where they perished. The Women in some places stoned the *English* Women and Children to death. One man they shot through his Thighs, digged a hole in the ground, set him in upon his feet, fill'd up the hole, left out only his Head, where he languished to death. They held another mans feet in the fire till he was burned to death.

In *Munster* they hanged up many Ministers in a most barbarous manner. One Minister they stript naked, and drove him through the Town, pricking him with Darts and Rapiers till he fell down dead.

These barbarous Villains vowed, *That if any Parents digged Graves to bury their Children in, they should be buried therein themselves.* They stripped one *William Loverden* naked, then killed him before his Wife and Children. Divers Ministers Bones that had been buried some years before they digged up, because they were (as they say) *Patrons of Heresie.*

Poor Children that went out into the Fields to eat Weeds and Gras they killed without all pity.

A poor Woman whose Husband was taken by them, went to them with two Children at her Feet and one at her Breast, hoping to beg her Husband ; but they slew her and her sucking Child, brake the

the neck of another, and the third hardly escaped. And all this Wickedness they excised upon the Protestants without any provocation given them. Alas, who can comprehend the Fears, Terrors, Anguish, Bitterness, and Perplexity that seiz'd upon the poor Protestants, finding themselves so suddenly surprized without remedy, and wrapt up in all kind of outward miseries which could possibly by Man be inflicted upon human Creatures ! What Sighs and Groans, Trembling and Astonishment ; what Shrieks, Cries, and bitter Lamentations of Wives, Children, Servants, and Friends howling and weeping, finding themselves without all hope of deliverance from their present miseries ! How inexorable were their barbarous Tormentors, that compassed them in on every side, without any bowels of compassion, or the least commiseration or pity ! Yea, they boasted of their Cruelties.

These merciless Irish Papists having set a Castle on fire, wherein were many Protestants, they rejoicingly said, *O how sweetly do they fry !*

At Kilkenny when they had committed many cruel Murders, they brought seven Protestants Heads, one the Head of a Reverend Minister, all which they set upon the Market Crofts on a Market day, triumphing, slashing, and mangling them : they put a Gag in the Minister's mouth, slit up his Cheeks to his Ears, and laid a Leaf of a Bible upon it, and bid him *Preach for his Mouth was wide enough.*

At Kilmore they put many Protestants, Men, Women, and Children, into a Thatch'd House, and there burnt them. They threw Mrs. Maxwell into the River when in Labour, the Child being half born when the Mother was drowned.

In one place they burnt two Protestant Bibles, and then said, *It was Hell fire they burnt.* Other Bibles they took, cut in pieces, and then burnt them, saying, *They would do the like to all Puritan Bibles.* They took the Bible of a Minister called Mr. Edward Slack, and opening it they laid it in a Puddle of Water, and then stamp'd upon it, saying, *A plague on it, this Bible hath bred all the quarrel.*

At Glafon a Priest with some others drew about forty English and Scotch Protestants to be reconciled to the Church of Rome, and then told them, *They were in a good faith, and for fear they should fall from us and turn Heretics, he with his Companions presently cut all their Throats.*

In the County of *Tipperary* near the Silver Works some of these barbarous Papists met with eleven *Englishmen*, ten Women, and some Children; whom they first stript, and then with Stones, Pole-axes, Skeins, Swords, &c. they most barbarously massacred them all.

In the County of *Mayo* about sixty Protestants, whereof fifteen were Ministers, were upon Covenant to be safely conveyed to *Galway* by one *Edmund Burk* and his Soldiers; but by the way this *Burk* and his Company began to massacre these poor Protestants; some they shot to death, some they stabb'd with their Skeins, some they thrust through with their Pikes, some they drowned; the Women they stript naked, who lying upon their Husbands to save them, were run through with Pikes; so that very few of them escaped with Life.

In the Town of *Sligo* forty Protestants were stript and lock'd up in a Cellar, and about midnight a Butcher provided for the purpose was sent in amongst them, who with his Ax butcher'd them all.

In *Tirawly* thirty or forty *English*, who had yielded to go to Mass, were put to their choice, *whether they would die by the Sword, or be drowned*; they chose the later, and so being driven to the Sea-side, these barbarous Villains with their naked Swords forced them into the Sea, the Mothers with their Children in their Arms, wading to the Chin, were overcome by the Waves, where they all perished.

The Son of Mr. *Montgomery* a Minister, aged about fifteen years, met with his Schoolmaster, who drew his Skein at him; whereupon the Boy said, *Good Master, whip me as much as you will, but do not kill me*. Yet this mercile's Tiger barbarously murder'd him without all pity.

In the Town of *Sligo* all the Protestants were first robbed of their Estates, then cast into Gaol, and about midnight were all stript naked, and were there most cruelly and barbarously murder'd with Swords, Axes, Skeins, &c. some of them being Women great with child, their Infants thrust out their Arms and Legs at their wounds. After which execrable Murthers these Hell-hounds laid the dead naked Bodies of the Men upon the naked Bodies of the Women, in a most immodest posture, where they left them till the next day to be looked upon by the *Irish*, who beheld it with great delight. Also

Isabel

The Grand Massacre in Ireland, 1642.

Isabel Beard great with child, hearing the lamentable Cries of those that were murthering, ran out into the streets, where she was murder'd, and the next day was found with the Child's Feet coming out of the Wounds in her sides. Many others were murder'd in the Houses and Streets.

About Dungannon were three hundred and sixteen Protestants in the like barbarous manner murder'd; about Charlemont above four hundred; about Tyrone two hundred and six. (from one unchristian'd One *MacCrew* murder'd thirty one in one morning.)

Two young Villains murder'd one hundred and forty poor Women and Children that could make no resistance. An Irish Woman with her own hands murder'd forty five.

At Portendown Bridge were drowned above three hundred. At Lough were drowned above two hundred. In another place were drowned three hundred in one day. In the Parish of Kill-men there were murder'd one thousand and two hundred Protestants.

Many young Children they cut in quarters; eighteen *Scotish* Infants they hanged upon a Clothier's Tenter-hooks; one fat man they murder'd, and made Candles of his Grease; another *Scotish* man they ript up his Belly, took one end of his small Guts, tied it to a Tree, and forced him round about it, till they had drawn them all out of his Body, saying, *That they would try whether a Dog's or a Scotish man's Guts were the longer.*

By the command of Sir *Philem O'neal* Mr. *James Maxwell* was drawn out of his Bed being sick of a Fever, and murder'd, his Wife being in Child-birth, (the Child being half born) they stript naked, drove her about a Flight-shot, and drowned her in the Black Water; the like or worse they did to another *English* Woman in the same Town. One Mr. *Watson* they roasted alive. A *Scotish* Woman great with child, they ript up her Belly, cut the Child out of her Womb, and so left it crawling on her Body.

Mr. *Starkey* Schoolmaster at *Armagh*, being above one hundred years old, they stript him naked, then took his two Daughters being Virgins, whom they also stript naked, and then forced them to lead their Aged Father to a Turf pit, where they drowned them all three.

To one *Henry Cowell* a gallant Gentleman, they proffered his Life if he would marry one of their Trulls or go to Mass but he chose Death rather than to consent to either.

Call upon, and call upon Many

The Grand Massacre in Ireland, 1642.

Many of the Protestants they buried alive, solacing themselves whilst they were digging down old Ditches upon them.

They brake the Back-bone of a Youth, and left him in the Fields; some days after he was found, having eaten the Grass round about him; neither then would they kill him outright, but removed him to better pasture.

In the County of *Antrim* they murdered nine hundred fifty four Protestants one morning, and afterwards about twelve hundred more in that County. Near *Lisnegarry* they forced twenty four Protestants into a House, and burnt them all.

Sir Philem O'Neal boasted, That he had slain above six hundred at *Garrowah*, and that he had left neither Man, Woman, nor Child alive in the *Barony* of *Munsterlong*. In other places he murder'd above two thousand persons in their Houses, so that many Houses were filled with Dead Bodies.

Above twelve thousand were slain in the High Ways, as they fled towards *Down*. Many died of Famine, many died for want of Clothes, being stript naked in a cold season. Some thousands were drowned.

Anne Kinnard testified, That fifteen Protestants being imprisoned, and their Feet in the Stocks, a Popish Boy (being not above fourteen years old) slew them all in one night with his Skein.

An *English* Woman, who was newly delivered of two Children, some of these Villains violently compelled her, in her great pain and sickness, to rise out of her Bed; and took one of the Infants that was living, and dashed his Brains against the Stones, and then threw him into the River of *Barrow*. The like they did by many other Infants; many others they hanged up without all pity.

The Lord *Mont Garret* caused divers *English* Soldiers that he had taken about *Kilkenny*, to be hanged, hardly suffering them to pray before their death.

One *Fitz Patrick* an *Irish* Papist, enticed a rich Merchant that was a Protestant, to bring all his Goods to his House, promising safely to keep them, and to redeliver them to him; but when he had got them into his possession, he took the Merchant and his Wife and hanged them both. The like he did by divers others.

Some *Englishmen's* Heads they cut off, and carried them to *Kilkenny*, and on the Market-day set them on the Cross, where many (especially the Women) stabb'd, cut, and slash'd them.

The Grand Massacre in Ireland, 1642.

A poor Protestant Woman with her two Children going to *Kilkenny*, these bloody Miscreants baited them with Dogs, stabb'd them with Skeins, and pull'd out the Guts of one of the Children, whereby they died. And not far off they took divers Men, Women, and Children, and hanged them up; one of the Women being great with child, they ripped up her Belly as she hanged, so that the child fell out in the Cawl alive. Some after they were hanged, they drew up and down till their Bowels were torn out.

How many thousands of Protestants were thus inhumanely butcher'd by sundry kinds of death we cannot ascertain.

As for the Protestant Ministers whom they surprized, their manner was first to strip them, and after bind them to a Tree or Post where they pleased, then to ravish their Wives and Daughters before their Faces, (in sight of all their merciless Rabble) with the basest Villains they could pick out; after that they hanged up their Husbands and Parents before their Faces, and then cut them down before they were half dead, after dismember'd them, and stopp'd their Mouths therewith, then quarter'd them.

They basely abused one Mr. *Trafford* a Minister in the North of *Ireland*, who being assaulted by these bloody Wolves of *Rome's* breed, that know not God, nor any Bowels of mercy; this distressed Minister desired but so much time as to call upon God before he went out of the world, but these merciless Wretches would admit no time, but instantly falling upon him hack'd and hew'd him to pieces.

Sir *Patrick Dunstan's* Wife they ravish'd before him, slew his Servants, spurned his Children till they died, so bound him with Match to a Board that his Eyes burst out, cut off his Ears and Nose, tore off both his Cheeks, after cut off his Arms and Legs, cut out his Tongue, and after run a red hot Iron into him.

Lastly, these infernal Miscreants, to express their malice against the Protestants, did not onely kill all the Cattel belonging to the Protestants that they could come at, (if they could not drive them away) but did commonly take great delight in tormenting the Beasts, for they would not dispatch those poor Animals presently, but would either cut off a piece or two of their Buttocks, or cut off one of their Legs, and so leave them roaring and bellowing, till at last they languished and died.

The Grand Massacre in Ireland, 1642.

These particulars with many more were attested before the Commissioners appointed to receive Informations of this nature.

What Number of Protestants was slain in this Massacre is not found upon Record, but certainly it was very great, for about one hundred and fifty thousand were butcher'd in the Province of Ulster, and you may guess at the vast Number of those that were murder'd in Munster, by some passages in a General Remonstrance of the distressed Protestants of that Province, viz.

We may (say they) compare our woe to the saddest parallel of any story: Our Churches are profan'd by Sacrifices to Idols, our Habitations are become ruinous heaps. No Quality, Age, or Sex, privileged from Massacres and lingering deaths, by being robbed, stript naked, and so exposed to cold and famine. The famish'd Infants of murder'd Parents swarm in our streets, and for want of food perish before our faces, &c. And all this Cruelty that is exercised upon us we know not for what Cause, Offence, or seeming Provocation it is inflicted upon us, (sin excepted) saving that we are Protestants, &c. We can make it manifest, that the Depopulations in the Province of Munster do well near equal those of the whole Kingdom, &c.

FINIS.

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THE
S P E E C H
Pope Sixtus Quintus

M A D E
To his College of Cardinals in the Consistory at Rome, Sept. 11. 1589. upon the News of the Death of Henry III. of France, who was stabb'd by James Clement, a Dominican Friar.

The said Speech was Englisched from the Latine Copy sent from Rome, and Printed at Paris the same Year, with Approbation of the Doctors of the Faculty there; by which it appears, that the horrid Practice of Murdering Kings is not onely owned, allowed, and justified; but also taught and commended by the Church of Rome.

Considering oftentimes and seriously with my self, and applying the utmost of my Understanding unto these things which now of late by the Will of God are come to pass, I think I may fitly use the words of the Prophet Abbakuk, saying, *I have wrought a work in your days, which no man will believe when it shall be told him, Abbak. 1.5.* The French King is slain by the Hands of a Friar.

The Speech of Pope Sixtus Quintus.

For unto this it may truly be compar'd, though the Prophet spake of another thing, namely, of the Incarnation of our Lord, which exceedeth all other Wonders and Miracles. As also the Apostle Saint *Paul* referreth the same words unto the Resurrection of Christ, *Acts 13.v.41*. When the Prophet lays *A work*, he means not by it some common or ordinary thing, but a rare and notable matter, and worthy to be remembred, as that of the Creation of the World, *The heavens are the work of thy hands*; and again, *He rested the seventh day from all the works which he had made*. When he saith, *I have wrought*, with these words the Scripture is wont to express things not to come to pass casually, by fortune or accident, but things falling out by the determined Counsel, Will, Providence, and Ordinance of God. As our Saviour says, *The works that I do shall ye do also, and greater works than these*, *Job.14.v.12*. and many more in Holy Writ to the like purpose. Now that he says, that it is done in times past, herein he follows the use and manner of the other Prophets, who for the certainty of the Event are wont to predict things to come, as if they were past already; for as the Philosophers say, *Things past are of necessity, things present of being, and things to come only of possibility*: so do they speak. For which certainty the Prophet *Esay* long before prophecying of the Death of Christ, hath thus spoken, *He was led as a sheep to the slaughter, and like a lamb dumb before his bearer, so opened he not his mouth*, &c. as it is likewise repeated *Acts 8.*

And this of which we are now speaking, and which has hapned in these our days, is a very famous, memorable, and well nigh incredible thing; not done or accomplished without the particular providence and disposition of the Almighty. A Frier has kill'd a King, not a painted one in paper, nor pictur'd out upon a wall; but the *French King* in the middle of his Armies, encompassed round about with his Guard and Souldiers: which truly is such an *Act*, and done in such a manner, that none will believe when it shall be told them, and perhaps our Posterity after us will acoount and esteem it but a *Fable*.

That the King is dead, or else slain, it is easily to be believ'd; but that he is kill'd, and taken away in such sort, is hardly credible: Even as we presently assent that Christ is born of a Woman; but if we further add, of a Virgin Woman, then according to Humane Reason

Reason we cannot assent unto it. And so we can readily believe that Christ died, but that he rose from the dead to life again, this to mans natural understanding is impossible, and therefore incredible, because there is no return from a Privation to an Habit. That one is awakened again out of a Sleep, Ecstacie, or a Swoun, because it is not against Nature we naturally believe it; but to be risen again from the dead, it seemed so incredible a thing to Nature, that Saint Paul disputing with the *Athenian Philosophers* about this very point, was disgusted for it, and accused to be a Setter forth of new or strange Gods; and some (as S. Luke reports) mocked him, others said, *We will hear thee again of this matter.* Of such things therefore which befall not according to the Laws of Nature, and the ordinary course thereof, speaketh the Prophet, *viz.* *That none shall believe it when it shall be told them.* But we give credit unto it whilst we consider the Omnipotency of God, and by submitting our own Understandings to the Obedience of Faith, and the Commands of our Saviour Christ; and by these means what was incredible before by Nature, becometh credible by Faith: We therefore that as mere Men cannot believe Christ to be born of a Virgin, when this is further added, that it was wrought supernaturally by the Operation of the Holy Ghost, then we truly assent to it, and faithfully believe it. So likewise when it is said that Christ is risen again from the dead, naturally we believe it not; but when it is affirmed that this was done by the Power of the Divine Nature, (which was in him) then we readily and without any kind of doubting believe it.

In the same manner, though to Natural Reason and Humane Capacity it may seem a thing incredible, or altogether improbable, that such a mighty King should be slain in the midst of his Army, environ'd round with his Guards and Souldiers, by a poor, simple, weak, Religionist or Frier. Yet considering on the other side, the great and grievous sins of this King, and the special Providence of the Almighty herein; and by what a strange and wonderful way he hath accomplished his most just Will and Judgment against him, then we fully and most firmly believe it; and therefore this great and miraculous Work we are to ascribe to a particular Providence of God onely; not as those that erroneously refer all things unto some ordinary Causes, or unto Fortune, or such like accidentary Events, but as those who (more nearly observing and looking into the course

The spirit of Pope Sixtus Quintus.

of the whole matter) do easily see that there were many things intervening in it, which could not have been brought to pass, and dispatched, without the special help of God. And truly the state of Kings and Kingdoms, and all other such rare and weighty Affairs, should not be thought to be Governed of God rashly, and unadvisedly; there are some Instances in holy Writ of this nature, and none of them can be referred unto any other cause, but God only: but yet there is none wherein the celestial operation more appeareth, than in this, whereof we are now speaking.

We read in the first Book of *Maccabees*, c. 6. how *Eleazar* run himself upon a certain Death, to Kill the King that was an Enemy and Persecutor of the People and Children of God: For, in the Battel, espying an Elephant higher and more stately than the rest, whereon it was like the King rode, with a swift pace casting himself into the midst of his Enemies Troops, here and there making his way by force, he came to the Beast at last, and went under her and thrust his Sword into her Belly, and slew her, who falling, with great weight of her Body pres'd him to death, and Kill'd him out of hand. Here in this Instance we may see something not unlike to ours, *viz.* as to zeal, valianthes of mind, and the issue of the Enterprize; but in the rest there is no Comparison to be made. *Eleazar* was a Soldier exercised in Weapons, and trained up in Wars, set in Battel, emboldned with courage, and inflamed with rage and anger: This a Fryer, not inured to fighting, and so abhoring blood by the Order of his Profession, that perhaps he could not abide the cutting of a Vein.

He knew the kind of his Death, as also the place of his Burial; namely, that he should be Entombed under the fall of the Beast, and so buried in the midst of his triumph and victory. This Man lookt for a certain death, and expected nothing but unknown and most cruel torments, and did not doubt before, but that he should want a Grave to rest within. But there be many other things wherein these two Instances can suffer no comparison. The famous History of the holy Woman *Judith*, is sufficiently known, who determined with her self (God no doubt immediately moving her to it) that she might deliver the City and the People of God, to Kill *Holophernes*, the General and Chief Commander of the Enemis Forces, which she most effectually accomplished. Wherein al-
though

though appear many and most manifest signs of Heavenly Direction, yet far greater Arguments of God's Providence are to be seen in killing of this King, and the delivering of the City of *Paris*, far more difficult, and harder to be brought to pass, than was the Enterprise of *Judith*. For this holy Woman discovered her intention to some of the Governours of the City, and passed through in sight and presence of the Elders and Princes of that place; and by that means was not subject unto their examination and searching, (which is always us'd so strictly in time of Siege and War, that a Fly can hardly without examination escape them.) She being come to the Enemy, through whose Company and Watches she was to go, and oftentimes searched and examined, being a Woman, and carrying no Letters nor Weapons about her, from whence any Suspicion might arise, and withall yielding Reasons for her coming thither, and abandoning her Relations, was easily discharged; and not only upon the forementioned causes, but also for her Sex and exquisite Beauty, being brought before this lewd and unchaste Prince, she might perform that which she had determined before. This is *Judith's Case*.

But this Religious Man undertook and perform'd a matter of greater weight, encompassed with so many Impediments, Difficulties, and Dangers, that no Subtily of Man, no humane policy, nor any worldly wisdom, but only the clear and visible Providence of God, and his special Aid could bring it to pass. First, Letters Commendatory were to be procured of the contrary party, then was he constrained to go through that Gate of the City that led to the Enemy's Camp, the which without doubt was so narrowly kept and watched in the Extremity of that Siege, that every triffe bred suspicion, and none were suffered to go forth without narrow searching before touching their Letters, Messages, Business, and Affairs they had. But he (a wonderful thing) passed through the Watch unexamined, yea with Letters Credential unto the Enemy, which if they had been intercepted by the Citizens, without any delay and further tryal he should have been executed presently. And therefore this is a manifest Argument of God's Providence. But this is a far greater Miracle, that he without searching went also through the Enemies Camp, by divers Watches and Centinels, and (which is more) through the King's Guard *du Corps*; and finally, through the whole Army, which was made up mostly of Hereticks, he being a

Religious Man, and clad in the Habit of his Order, which was so odious a Garb to those men, that they either killed or severely treated all those Friars, whom they found in those places, which not long before they had taken about Paris. Judith was a Woman, and nothing odious, yet examined often; she carried nothing that might have turned to her danger and destruction. This man a Frier, and therefore hated, and most suspected, having also a Knife prepared for that purpose, not in a Scabbard, (which might have made his Excuse probable) but naked and concealed in his Sleeve; which if it had been found about him, he would questionless have been put to death immediately. All these are such clear Arguments of the particular Providence of God, that they cannot be denied; neither could it otherwise be, but that God blinded the Eyes of the Enemy, that they could not see nor know him. For (as we have said before) although some do absurdly ascribe this unto Fortune or Chance, yet none can refer the whole matter to no other cause, but the will and holy purpose of God. And indeed I could not believe this to have been done otherwise, unless I should captive or submit my Understanding to the Obedience of Christ, who determined by these miraculous means to deliver and set at liberty the City of *Paris*, which as we have heard was in great danger and extremity, and to punish the notorious sins of that King, and to deprive him of this Life by such an unhappy and infamous kind of Death; and we truly (nor without great inward grief) have oft-times foretold, that as he was the last of his Name and Family, so was he like to have and make some strange and shameful end of his Life. And that I have several times said this thing, not onely the Cardinals *Froissart*, *Lenocortius*, and *Flavionius*, but all the Orator at that time here resident, can sufficiently testify. For we mean not to call the dead to arrest our words, but the living; some whereof at this very present do yet well remember them. But whatsoever we have been forc'd to speak against this unfortunate King, we would by no means have it thought to be intended against the noble Realm of *France*; which we shall embrace and foster hereafter, as we have hitherto always done, with all Fatherly Love, Honour, and Affection. This therefore which we with grief have spoken, concerns the King's Person onely; whose unhappy and unlucky End deprives him also of those Honourable Offices and Respects, which this Holy Seat (the tender Mother of all

Faith-

The Speech of Pope Sixtus Quintus.

Faithful, but especially of Christian Princes) is went to pay to Emperours and Kings; which we most willingly would likewise have bestowed on him, if the Holy Scriptures in this case had not altogether forbidden it.

There is (saith S. John) a sin unto death; I say not that any should pray for it, which may be understood either of the Sin it self, as if he should say for that Sin, or for the remission of that Sin, I will that none should pray, because it is not pardonable: Or else (which comes to the same sense) for that Man who committeth such a Sin unto death, I say not that any should pray for. Of which Sin our Saviour himself has spoken in S. Matthew, saying, *That he that sinneth against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come;* where he setteth down three sorts or kinds of Sins, to wit, against the Father, against the Son, and against the Holy Ghost; and that the two first are less heinous and pardorable, but that the third is altogether unpardonable. All which difference proceedeth from the distinction of the Attributes, (as the Schools teach us out of the holy Scriptures;) which severally are appropriated to every several Person of the holy Trinity. For although as the Essence of all the three Persons is but one, so also is their Power, Wisdom, and Goodness, (as we have learned out of S. Athanasius his Creed, when he says, *The Father Almighty, the Son Almighty, and the Holy Ghost Almighty;*) yet by Attribution Power is ascribed unto the Father, Wisdom unto the Son, and Love unto the Holy Ghost, whereof every several, as they are termed Attributes, are so proper unto every several Person, that they cannot be attributed and referred unto any other. By the Contraries of which Attributes we come to discern the distinction and greatness of Sin; the Contrary to Power (which is attributed to the Father) is Weakness or Infirmitiy; and therefore that which we do amiss through Infirmitiy, or Weakness of Nature, is said to be committed against the Father. The opposite unto Wisdom is Ignorance, through which when any man sinneth, he is said to sin against the Son; and therefore what we commit through natural Infirmitiy or Ignorance, is more easily forgiven us. The third Attribute, which is the Holy Ghost's, is Love, and hath for its Contrary Ingratitude, a Vice most detestable and odious, which causeth men not to acknowledge the Love of God, and his Benefits bestowed upon them; but to forget, despise,

The Speech of Pope Sixtus Quintus.

spise, yea and to hate them; and from hence at last it comes to pass, that they prove obstinate and impenitent. And thus to sin against God is far more dangerous and dreadful, than if it were done either through Ignorance or Natural Infirmity, and therefore it is termed a sin against the Holy Ghost; and because such Sins are seldom and hardly, and not without great abundance of Grace pardoned, in some sort they are said to be unpardonable. Whereas Final Impenitence only is really and simply unpardonable. For whatsoever is done amiss in this Life, although it be against the Holy Ghost, yet by Repentance it may be wip'd out, or done away before we die; but they that persevere therein till Death, are excluded from all grace and mercy hereafter. And therefore for such Sins or Sinners the Apostle hath forbidden to pray after their Decease. Now therefore because we understand (not without great grief) that the aforesaid King departed this Life without repentance, or impenitent, to wit, in the Communion and Fellowship of Hereticks, (for all his Army was made up almost of none other but of such men) and that by his last Will he commended and made over his Crown and Kingdom to the Succession of Navar, long since declared an Heretick and Excommunicated; as also in his Extremity, and now ready to yield up the Ghost, desired of him, and such as he was then standing by him, that they would revenge his Death upon those whom he judged to be the Cause thereof. For these and such like manifest Tokens of his Impenitency, we have decreed not to solemnize his Death with Funerals; not that we presume any thing by these concerning God's secret Judgment against him, or his Mercies towards him, who could according to his good pleasure convert and turn his Heart, even when his Soul was leaving the Body, and deal mercifully with him: but this we have spoken, being thereunto moved by these external Signs and Tokens.

God grant that all being admonished and warned by this fearful Example of Heavenly Justice may repent and amend, and that it may further please him to continue and accomplish that which he hath thus mercifully begun for us (as we firmly hope he will) to the end we may give everlasting thanks to him, that hath delivered his Church from such great and imminent Dangers.

When His Holiness had thus ended his Speech he brake up the Consistory, and dismiss'd them with his Benediction.

From

Remarkable Passages of Q. Maries Reign.

From this Speech I shall onely infer two things: First, That it is the Interest of all Protestant Princes (if they love their Lives) to suppress Popery in their Dominions. Secondly, That it is more particularly the Interest of His Majesty of Great Britain, utterly to extirpate the Romish Religion out of England, Scotland, and Ireland; there being a most damnable Hellish Plot against His Majesty's Royal Person and Government and his Protestant Subjects, still carried on by the Papists.

Some of the most Remarkable Passages of *Q. Maries Reign.*

Having given you the most famous Instances of the execrable Principles and Practices of Papists, that I have met with in Forein History, and shewed you that these Principles and Practices are derived from the Diabolical Doctrines of the Romish Church, I shall now conclude with some Instances of the like nature that occur in the Reign of Q. Mary being the most considerable on Record in our own Chronicles.

As soon as Q. Mary heard of her Brother K. Edward's Death, and that he had by his Will (with the consent of his Council) excluded her, and nominated the Lady Jane Grey to succeed him, (the said Q. Mary having been before Bastardiz'd by her Father K. Henry VIII.) she rode 40 miles in one day, from Norfolk to her Castle of Framlingham in Suffolk, where taking upon her the Name and Title of Queen, she gave notice to the Protestant Nobility and Gentry of the County, That if they would assist her in getting the Crown, she would not any ways attempt the least Alteration of the Religion established by her Brother K. Edward VI. This Declaration caused many of the prime Protestants to repair to her, and she having given them her Royal Word and her Faith for performance thereof, did likewise as a further Confirmation sign certain Articles of Agreement to that effect. Whereupon the Protestants assisted her, and she presently wrote Letters to the Council, in which she claimed the Crown, and required them to proclaim her Queen of England in London, which was done accordingly.

But

Remarkable Passages of Q. Maries Reign.

1. But she was no sooner got into the Throne, than she broke her Word and Faith given to these Protestants, and (which is very strange and remarkable) did afterward prosecute them more severely than she did any other Protestants in the Kingdom ; though she kept her Faith with all of them alike, as you will see by and by.

In the mean time I shall give you a particular Instance of her Ungratitude, and Breach of Faith toward a Protestant, that hath faithfully served her, and the story is briefly thus. Sir *James Hale*, a Justice of the Common Pleas, who had been a great and eminent Stickler for her Succession, having given a Charge at a Quarter Sessions in *Kent*, upon the Statutes of *Henry VIII.* and *Edward VI.* in derogation of the Primacy of *Rome*, he was by her Order committed to prison ; of which ill requital of his Services he grew so sensible, that through discontent and trouble of Mind he once endeavoured to stab himself ; and though he was then prevented in his design, yet not long after he drowned himself.

2. Now you shall see how she proceeded by degrees against the Protestants.

1. On the third of *August 1553* she rode through *London* to the *Tower*, and on the fourth and fifth began to turn out the Protestant Bishops, and to put Papists in their places ; and presently after she displaced all the rest of the Beneficed Clergy throughout the Kingdom, that were either married or refused to turn Papists.

2. On the twenty seventh of the same Month the Service began to be sung in *Latin* in *S. Pauls Church*.

3. The same Year the Pope's Authority was restored in *England*, and the Mass commanded to be used in all Churches.

4. The same Year she caused a Synod to assemble, which restored the *Romish* Religion, and ordained Mass to be celebrated after the *Romish* Fashion.

5. The fourth of *February 1554* Mr. *John Rogers*, the first Martyr of those times, was burnt at *London*.

6. Presently after her Coronation she pretended to shew Mercy, by granting a general Pardon: but it was so interlaced (as an Author saith) with Exceptions of Matters and Persons, that very few received benefit by, but many were trepann'd by it.

7. In *October 1554* she caused *Ridley* Bishop of *London*, and *Latimer* Bishop of *Winchester*, to be sent from the *Tower of London* (where they

Remarkable Passages of Mary's Reign.

they were Prisoners) to Oxford, upon pretence that they were to dispute with the Papists about the Real Presence of Christ in the Sacrament; but when they were brought thither, instead of being disputed with they were both burnt.

8. The next thing she did, was to set up again the Pope's Supremacy in *England*, and to this purpose she sent for Cardinal *Pole* from *Rome*, who being arrived with the Pope's Authority as *Legatus a latere*, made a Speech to the Parliament, exhorting them to return to the Bosom of the Church, for he was come (as he said) to reconcile the People to the Church of *Rome*. And in order to a Reconciliation he required them presently to repeal all Laws that had been made in derogation of the Catholick Religion. When the Speech was ended, the Parliament begg'd Pardon for their former Errors, and told the Queen they would repeal all such Laws, whereupon the Cardinal accordingly gave them Absolution. And so was all *England* in one day subjected again to the *Romish* Yoke by this *Ropish* Queen.

9. On the twelfth of *March* 1555 she restored all the Lands formerly belonging to Abbies and Monasteries that had been invested in the Crown, and did leave them to be disposed of as the Pope should think fit.

10. It's thought that she had once resolved to put her Sister *Elizabeth* to death, for divers of the Privy Council had signed a Warrant to that purpose; yet when the Lieutenant of the Tower had received the said Warrant, he went to the Queen, and sollicited her for her Sisters Life, she protested she knew nothing of such a Warrant. However it's believed that she would have consented to her Sisters Death, had her own Life been continued a little longer.

11. In her fourth Year Monasteries began to be rebuilt and restored, and no doubt she had in a short time caused all the Abbey Lands in *England* to be restored, had not Death prevented her design.

12. To summe up all; it is recorded, That in less than 4 Years of this Queens Reign 277 Protestants were put to death for their Religion, without any regard had to Age, Sex, or Condition, viz. 5 Bishops, 21 Divines, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants, and Labourers, 26 Wives, 20 Widows, 19 Virgins, 2 Boys, and 2 Infants; also near as many died in Prisons through Hunger and other Hardships. So that Dr. *Heylin* saith, that though many

Remarkable Passages of Q. Maries Reign.

many Persecutions lasted longer than this, yet none since *Drogoſians* time raged so terribly.

You have seen the horrid Actions committed by *Charles IX.* of France, and *Mary Queen of England*; and yet History tells us negatively, that he was not of a bloody or cruel disposition; and positively, that she was of a mild and gentle temper: so that we must necessarily conclude, that the Doctrines of the *Romish* Religion do infallibly debauch both the Consciences and Morals of all such as believe them.

From what hath been said I infer:

1. That *English* Protestants of the meanest capacities may (without the help of Prophecy) be able to foretell what will become of them, if (which God forbid) Popery should again prevail, and be re-established amongst us.

2. That it is no less the Interest than the Duty of all true *English* Protestants, to pray for the long and prosperous Reign of our present Protestant Prince, in whose Life (next under God) are bound up our Lives, Religion, Laws, Government, Liberties, and Properties.

Lastly, That it is our Duty, for the good and welfare of Posterity, to pray, That all His Majesty's Successors in the Government, may be Protestants to the end of the World. *Amen.*

F I N I S,